



Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME V
(ARABIC MSS.)

TRADITION
PART II

Prepared by
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PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1925 *

CALCUTTA :
BAPTIST MISSION PRESS.

P R E F A C E .

THE present volume (Volume V, Part II) of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore is the second part of the volume comprising Arabic works relating to the Traditions of the Prophet, a branch of Arabic literature in which the Library is especially rich. It has been prepared by Maulavi Abdul Hamid, who was entrusted by Sir Denison Ross with the preparation, under his supervision, of the earlier volume (Volume V, Part I). Maulavi Abdul Hamid has brought to his task a thorough knowledge of the Science of Hadīṣ; and by skilfully piecing together material derived from Arabic and other works of reference, from the sanads and marginal notes with which the MSS. abound, as well as from a close examination of the MSS. themselves, he has been able in many cases to enrich his description of the MS. catalogued with much interesting and often valuable information of a literary and biographical character, throwing light on the identity of the author, his life and the period to which he belonged, the conditions under which the work was composed, and the well-known scholars who have studied it from our copy. One interesting fact which we glean from the sanads and notes contained in MSS., Nos. 322, 438 and 462 is that, in the sixth to ninth centuries A.H., women were permitted to study jointly with male students, either under a male or a female Shaikh.

The two volumes, taken together, comprise 364 MSS. The present volume contains notices of 192 MSS., including 2 MSS. of mixed contents and 22 MSS. supplementary to those dealt with in the earlier volume. The various branches of Tradition, to which the MSS. dealt with in the present volume belong, are enumerated in the Table of Contents; and, at the beginning of each section, a brief note is given (in a foot-note to the text of the catalogue) of the history and scope of the particular branch of Tradition to which the MS. or MSS. belong.

Special attention may be drawn to the following, among the rarer MSS. described in the present volume :—

- No. 293. A very old copy of *Mishkât Al Anwâr*, dated A.H. 691.
- No. 298. A valuable copy of *Al Maqâsid al Hasanah*, studied under the author of the work, dated A.H. 877.
- Nos. 301–303. A rare work on *Mu'allal Ḥadīṣ*, in three volumes.
- No. 305. A very old copy of *Ma'âni al Aṣâr*, dated A.H. 735 ; from the Library of the Amirs of Ṣan'â (in Yaman).
- No. 317. A fragment of *Amâli*, written in or before A.H. 487.
- No. 321. A fragment of *Mu'jam Ibn Jamī'*, transcribed in or before A.H. 606.
- No. 322. An old and extremely valuable copy of *Mashīkhat*, which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before A.H. 687.
- No. 327. *Riyāḍ al Afhām*, an old copy of a rare work, dated A.H. 792.
- No. 335. *Al Ilmâm*, an old copy, transcribed 23 years after the author's death, dated A.H. 725.
- No. 337. *Al Muḥarrar*, a very rare work on *Ḥadīṣ*.
- No. 386. *Al Baḍl Al Mâ'ûm*, a valuable copy studied under the author of the work, transcribed in or before A.H. 841.
- No. 438. An old and extremely valuable copy of *Kifâyah*, studied by Aḥmad, one of the sons of Sultân Saladin; transcribed in the 6th century A.H. Contains autograph notes of the above-mentioned Aḥmad and many others.
- No. 440. *Kitâb Ma'rifat Anwâ'al Ḥadīṣ*, revised by the author himself, dated A.H. 637.
- No. 442. *At Tanqīd*, a valuable copy of a rare work, revised by the author's son in A.H. 811.
- No. 462. *Al Majmu'ah*, studied by more than 1,500 students (male and female); transcribed in the 8th century A.H.
- No. 475. A fragment of *Ṣaḥīḥ Muslim*, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies.

No 481. A very valuable copy of Musnad 'Abû 'Uwanah, dated A.H. 615, containing notes of famous traditionists; from the MSS. belonging to a Madrasah in Egypt founded by Maḥmud, the Royal tutor of Aẓ Zâhir, the King of Egypt.

The final proofs of the earlier volume on Tradition (Volume V, Part I) were passed for the Press by Sir E. Denison Ross, Kt., C I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in the Bankipore Library was first started. The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London, however, as explained elsewhere (see Preface to Volume VIII), has necessitated the making of other arrangements for supervising their publication; and the Government of Bihar and Orissa have appointed Dr. Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes. The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr. L. Tipping and Mr E. A. Horne, who has succeeded Mr. Tipping as officer in charge of the cataloguing work: while Dr. Azimuddin Ahmad has read the whole volume in proof.

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ARABIC MANUSCRIPTS.

TRADITION.

AL AĤÂDÎŞ AL QUDSÎYAH.*

SUNNÎ ĤADÎŞ QUDSÎ.

No. 293.

fol. 26; lines 21; size 7 × 5; 5 × 3½.

مشكاة الانوار

MISHKÂT AL ANWÂR.

A collection of 101 Ĥadîş Qudî (also called Ĥadîş Ilâhî), divided into three classes and arranged in three parts; each part contains

* Any statement made by the Prophet on the strength of that which he received from God, either in a dream, or in Ilhâm (divine revelation), is called Ĥadîş Qudî. The definition given by the traditionists runs thus:—

العديث القدسي ما اخبر الله تعالى به نبيه بالانعام او بالانعام فاخبر عليه الصلوة والسلام بعبارة نفسه

See Dastûr al 'Ulama, fol. 177.

'Alî bin Ibrâhîm al Baġdâdî, in his work *Ad Durr aṣ Ṣamîn*, on fol. 9^a, remarks that as far as he knew no one else, prior to the author of *Mishkât al Anwâr*, had turned his attention to collecting Ĥadîş Qudî and composing a work on the subject. (ولم اعلم احدا اعتنى بجمعه وظهر بعصره قبل الشيخ) *Ar Riyâd al Firdausiyyah fi Jama' al Aĥâdîṣ al Qudsiyyah*, a work on a complete collection of Ĥadîş Qudî by the present author (Muĥiaddin), is mentioned in *Ad Durr aṣ Ṣamîn*. A work on 40 Ĥadîş Qudî by 'Alî Qârî (d. A.H. 1014=A.D. 1605) is mentioned in Berlin, No. 1523. *Al Ithâfât as Sanîyah*, a work on the present subject by 'Abdarra'ûf al Munâwî (d. A.H. 1053=A.D. 1642), is noticed in *Hâj. K̲h̲al.*, vol. i., p. 39. Another work on 80 Ĥadîş Qudî, collected from the six canonical collections of traditions, is noticed in *Ithâf*, p. 5.

the Ḥaḍiṣ of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus :—

رضي الله علي سيدنا محمد و آله الطاهرين قال العبد الفقير الى الله تعالى ابو عبد الله محمد بن علي بن محمد بن احمد بن الطائي الاندلسي الحمد لله رب العالمين و العاقبة للمتقين اما بعد فاني لما وقفت جمعت هذه الاربعين بمكة سنة تسع و تسعين و خمسمائة و شرطت فيها ان تكون من الاحاديث المسندة الى الله تعالى خاصة وربما اتبعتها اربعين من الله تعالى مرفوعة اليه غير مسندة الى رسول الله صلى الله عليه وسلم مما رويتها وقيدتها ثم اردتها باحد و عشرين حديثا فجاءت واحدا و مائة حديث الالهية *

Part I., foll. 1-10^b, contains 40 Ḥaḍiṣ with Isnād, commencing from the author's *Shaiḥ* and ending with God through the Prophet (الاحاديث المسندة الى الله تعالى).

Beginning thus :—

الكذيث الاول حدثنا محمد بن قاسم قال نا ابو القاسم احمد بن محمد قال نا ابو عبد الله الحسن بن علي الطبري عن ابي الحسن عبد الغافر بن محمد عن ابي احمد sic ثنا مسلم قال نا عبد الله بن عبد الرحمن بن ام الدارمي قال نا مروان يعنزي ابن محمد الدمشقي قال ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر عن النبي صلى الله عليه وسلم فيما روى عن الله تعالى قال يا عبادي اني حرمت الظلم على نفسي وجعلته بينكم محرما الخ *

The colophon of this part runs thus :—

قال العبد الفقير الى الله سبحانه محمد بن علي بن العربي انتهت الاربعون على ما شرطته فيه انتهي الجزء الاول *

under the title of *Al Ahādīṣ al Qudsiyah*. Ibn Ḥajar in *Ad Durr*, fol. 399, vol. ii mentions a work on 40 Ḥaḍiṣ Qudsi by Ibn Daqīq (*d.* A.H. 702=A.D. 1302).

Part II, foll. 10^b-14^a, contains 40 Ḥaḍiṣ, quoted without Isnâd, as قال الله (God said); but the author notes below each the names of the authors from whom he takes the Ḥaḍiṣ (الاحاديث المرفوعة) (الى الله تعالى).

Beginning:—

رب يسر بركة نبيك عليه السلام خبر اول قال الله عز وجل نبيه
وخليله عليه السلام ما هذا الوجل الشديد *

The present part ends thus:—

قال العبد الفقير الى الله تعالى وانتهت الاربعون المرفوعة الى الله
سبحانه من غير اسناد كما شرطته *

Part III, foll. 14-20, contains 21 Ḥaḍiṣ, quoted without author's Isnâd: but the Isnâd of the Ḥaḍiṣ as given in reliable works is quoted below each. (المستندة باسناد الكتب التي خرجتها مني لا باسنادي)

Beginning:—

الجزء الثالث صلى الله على سيدنا محمد وآله الحديث الاول
قال رسول الله صلى الله عليه وسلم تضمن الله عز وجل لمن خرج في
تهديله الخ *

This part ends thus:—

وهو الحديث الواحد ومائة من الاحاديث الآتية *

Author: Abû 'Abdallâh Muḥammad bin 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh al 'Arabî at Tâ'i, ابو عبد الله محمد بن علي بن محمد، بن احمد بن عبد الله العربي الطائي الحاتمي, commonly called Muḥiaddin al 'Arabî, an eminent Ṣūfî theologian and propounder of many theories and principles of asceticism and Ṣūfism (see Futūḥât Hand-list, Nos. 1356-60), and the author of more than 500 works on the different branches of learning, mostly on Ṣūfism and theology. He was born in Murcia, where he was brought up. At the age of eight years he was taken away to Ishbiliyah, where his father was a minister to the Governor of the place. There, from A.H. 568 to 598, he continuously devoted his time to completing his studies of the main branches of Arabic literature, and studied under numerous scholars, Ṣūfî theologians and traditionists. The love of learning induced him to visit Syria, Egypt, Bagdād, Khurāsān and Arabia, and especially Mecca, where he remained for a number of years and composed a number of works. At the end of A.H. 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in *Ad Durr aṣ Ṣamīn*, by Fīruzâbâdī (*d.* A.H. 817 = A.D. 1414), that he saw an autograph *Ijâza* (license) granted by the author to the ruler of Damascus. The *Ijâza* contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the *Qur'ân* by our present author are also known. In his old age, the author undertook to compose a big commentary on the *Qur'ân*; and his commentary in 99 volumes extends from the *Sûra Fâtihâ* to *Sura Kaḥf* as far as the *Âya* *و علمنا من لدنا علما*; but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240, leaving behind him a large number of disciples and pupils. See *Ad Durr aṣ Ṣamīn*, Brock., vol. i., p. 441.

For other copies of the work, compare Berlin, No. 1469; India Office, 658; Br. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca:

انتهى الكتاب بالحرم الشريف سنة تسع و تسعين و خمسمائة

The present copy is a transcription of an autograph copy.

Written in good Naskḥ.

Dated, A.H. 691.

Scribe: *ابراهيم بن محمد*.

SHĪ'A ḤADĪṢ QUDSĪ.

No. 294.

foll. 42; lines 30; size 15 × 9; 10 × 6.

الجواهر السنية

AL JAWÂHIR AS SANÎYAH.

A rare work on *Ḥadīṣ Qudsī*, by Muḥammad bin Ḥasan bin 'Alī bin Muḥammad al 'Âmulī, *محمد بن حسن بن علي بن محمد العاملي*, the first of all the *Shī'a* traditionists who ever composed a work on *Shī'a*

Hadīṣ Qudṣī.* This well-known scholar of Syria and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See *Khulāṣat al Aṣar*, vol. iii, p. 332.

Beginning:—

الحمد لله الذي اوضح في كلامه سبيل الهداية واطلع في افلاك
القلوب من مشارق النصوص اثمار الولاية اما بعد فيقول الفقير الى
الله تعالى الغني محمد بن حسن البحر العاملي وقد وردت
جملة منه يرويه العلماء الاخيار من الائمة الاطهار عن النبي المختار عن
الذات المقدسة الالهية وهي المشهورة بالاحاديث القدسية غير اني لم
اجدها مجموعة في الكتاب ولا تعرض لتأليفها فيما اعلم احدا من الاصحاب
فلجبت افرادها بالتأليف وسميته
الجواهر السنية في الاحاديث القدسية *

The work is divided into 21 Bābs. The date of composition, as given in *Kashf al Hujub*, fol. 46^b, is A.H. 1056.

Written in good Naskh, within gold-ruled borders; it bears a double page 'Unwān.

Dated, A.H. 1077.

Scribe: حسن بن منصور.

* It appears from the date of the present work that the Shī'a traditionists did not devote their attention to compositions on the present subject until more than 400 years after the Sunnī authors.

AL MUTAWÂTIR.*

No. 295.

foll. 11 ; lines 28 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الازهار المتناثرة

في الاخبار المتواترة

AL AZHÂR AL MUTANÂŞIRAH FÎ
AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called *Al Fawâ'id*, comprising 113 *Ḥadīṣ* *Mutawâtir*. The *Isnâd* is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî, جلال الدين عبد الرحمن بن ابي بكر السيوطي (*d.* A.H. 911 = A.D. 1505. See *Lib. Cat.*, vol. v., part i., p. 3).

The following colophon of the author, quoted by the scribe, tells us that Suyûtî composed the present work in A.H. 881, قال مؤلفه رحمه الله فرغت من ترتيبه يوم الاربعاء رابع عشر جمادي الاولى سنة احدى وثمانين وتسعمائة *

Beginning:—

الحمد لله على نعمائه النعم

For a copy of the MS., see *Cairo*, vol. vii., p. 607.Written in good *Naskh*.

Dated, A.H. 1002.

* *Mutawâtir* is a *Ḥadīṣ* transmitted in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of *Ḥadīṣ* stands first as regards its correctness.

AL MASHHÛR.*

No. 296.

foll. 41 ; lines 23 ; size 8 × 6 ; 5½ × 4.

الآلِي المَشْهُورَة فِي الْاَحَادِيثِ الْمَشْهُورَة

AL LA'ÂLÎ AL MANŞÛRAH FÎ AL
AḤÂDÎŞ AL MASHHÛRAH.

A very rare work comprising 220 Mashhûr Ḥadîṣ, which are generally quoted without Isnâd or reference. It is divided into 9 Bâbs.

By Badraddin Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî, بدر الدين محمد بن بهادر بن عبد الله التركي المصري (d. A.H. 794 = A.D. 1392. See Lib. Cat., vol. v., part i, p. 48).

Beginning :—

الحمد لله حمدا يليق بجلاله وسميته الآلي المشهورة في

الاحاديث المشهورة النخ *

The author, in the preface, points out that, at first, he described the Ḥadîṣ of each Bâb free from Isnâd and reference, as they were picked up from different works on different subjects ; later on, he added the Isnâd and reference to each Ḥadîṣ, deriving them from the works on Ḥadîṣ. Occasionally, the Ḥadîṣ is followed by an explanatory note. The number of Ḥadîṣ in each chapter is given below :—

Number of Ḥadîṣ
in each Bâb.

(i) foll. 1-10.	الباب الاول فيما اشتهر على السنتهم من احاديث الاحكام	31
(ii) foll. 10-18 ^a	الباب الثاني من الحكم والآداب	61
(iii) foll. 18 ^b -22	الباب الثالث في الزهد	31

* (1) Mashhûr Ḥadîṣ is a Ḥadîṣ transmitted, at least in three distinct chains of narrators, by a large number of the traditionists ; but the number of such traditionists is less than in the case of the Mutawâtir. (2) The term Mashhûr Ḥadîṣ is also applied to a known Ḥadîṣ, frequently used and commonly quoted, without observation of the condition referred to above ; but it also sometimes refers to a known Ḥadîṣ which is not genuine.

		Number of Ḥadīṣ in each Bāb.
(iv) foll. 23-26	الباب الرابع في الطب	18
(v) foll. 27-36	الباب الخامس في الفضائل	52
(vi) foll. 37-38 ^a	الباب السادس في الأدعية	3
(vii) foll. 38 ^b -39	الباب السابع في القصص و الأخبار	14
(viii) foll. 40-41 ^a	الباب الثامن في القتن	9
(ix) foll. 41 ^b	الباب التاسع في أمور منثورة	1
		<hr/> 220 <hr/>

Written in good Naskḥ.

Not dated, apparently 9th century A.H.

The scribe, who does not reveal his name, says that the present copy is a transcription of the copy belonging to the author's son :
الى هذا وجد في الاصل المنقول من نسخة لا بن المؤلف.

No. 297.

foll. 39; lines 21; size 8 × 6 : 5½ × 3½.

الدرر المنثورة

AD DURAR AL MANŠŪRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalāladdīn ‘Abdarrahmān bin Abī Bakr as Suyūṭī (*d.* A.H. 911 = A.D. 1505). See Lib. Cat., vol. v., part i. p. 3.

Beginning :—

الحمد لله تعظيما لشانه الخ

For other copies of the work, see Berlin, Nos. 1401-4, Cairo, vol. i., p. 340.

Written in good Naskḥ.

Dated, Muḥarram A.H. 992.

Scribe : محمد بن عبد الله التمر تاشي.

The scribe, Muḥammad bin ‘Abdallāh at ‘Timartāshī (*d.* A.H. 1004 = A.D. 1595, see Brock., vol. ii., p. 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time : انتظم هذا المجموع الشريف في ملك كاتبه الفقير محمد بن عبد الله التمر تاشي.

No. 298.

foll. 230 ; lines 18 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المقاصد الحسنة

AL MAQÂŞID AL ḤASANAH.

A collection of a large number of Mashhûr Ḥadîṣ from various works, arranged in alphabetical order.

By Abû ‘Abdallâh Muḥammad bin ‘Abdarrahmân as Sakhâwî, أبو عبد الله محمد بن عبد الرحمن السخاوي. According to Zainaddin, the author's pupil, he was born in Egypt, A.H. 831 = A.D. 1428, see Al Qabs al Ḥawî, fol. 227^a ; while Brock., vol. ii., p. 35, fixes the author's birth in A.H. 830 = A.D. 1427. The author, after completing his studies in his native place, visited Dimyât, Alexandria, Mecca and Medina, where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikh's, with details, in his work Buġyat ar Râwî, in three volumes. He worked as a professor of the different branches of Arabic literature in the following Madrasahs of Egypt :—

- | | |
|--------------------|------------------|
| I. Kāmiliyah. | III. Zâhiriyyah. |
| II. Sargtamshîyah. | IV. Barqûqîyah. |

He died in Medina, A.H. 902 = A.D. 1497, and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author, including the present one, are mentioned in Brock.

For author's life, see Al Qabs al Ḥawî, fol. 227, Brock., vol. ii., p. 35.

Beginning :—

الحمد لله مميز الخبيث من الطيب وسميته المقاصد

الحسنة في بيان كثير من الاحاديث المشتهرة

The author, in the preface, says that in the present composition he has paid particular attention to distinguishing genuine from weak and false Ḥadîṣ. For other copies of the work, see Cairo, vol. i., p. 427 ; Jeni, 297.

The MS. is written by two scribes : foll. 1–208 are written in fair Naskh, not dated, apparently 9th century A.H. ; foll. 209–230 in rough Naskh, dated, A.H. 877.

A note on the margin on fol. 1^b tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (هذه النسخة عليها بلغ المصنف و خطه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated; the passages which are distinguishable run thus:—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فيقول جامع
هذا الكتاب قرأ sic الشيخ الامام الفاضل مفيد الطالبين ابوالحسن
اليمني الشافعي sic

This note suggests that Abû'al Ḥasan ash Shâfi'î studied under the author; and the words used in the note اما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note.

No. 299.

fol. 253; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 300.

fol. 67; lines 25; size 8×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجموعة زيادات احمد الغزي

MAJMÛ'ATUZIYÂDÂTIAḤMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Ḥadîṣ omitted in the above-mentioned three works (Nos. 296-298), but included in the Itqân of Najmaddîn al Gazzî (d. A.H. 1016 = A.D. 1607). Itqân is a work dealing with the Mashhûr Ḥadîṣ contained in the above-mentioned three works, with the addition of a number of Ḥadîṣ of the same class. The traditions in the present work are arranged in alphabetical order.

Author: Ibrâhîm bin Sulaimân bin Muḥammad bin 'Abdal'azîz al Hanafî al Jinîni, ابراهيم بن سليمان بن محمد بن عبد العزيز الحنفى الجينى

He was born in Jinin (Damascus), A.H. 1014 = A.D. 1605, and after completing his studies in Damascus he travelled to Egypt and Mecca, where he also studied under famous professors of his age. He compiled many treatises on various subjects, and a historical work on Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe, and a number of works were transcribed by him. He died in Damascus, A.H. 1108 = A.D. 1696. See Brock., vol. ii., p. 314; *Tāj at Ṭabaqāt*, vol. xii., fol. 101; *Ḥadā'iq al Ḥanafīyah*, p. 429.

Beginning:—

الحمد لله رب العالمين فان العلامة شيخ شيوخنا نجم الدين
الغزي الدمشقي العامري تغمد الله برحمته قد جمع في الاحاديث
المشتهرة كتابا حافلا سماه بانقان وجمع فيه من تأليف الزكشي و الدر
المنثورة للسيوطي و المقامد الحسنة للسخاري و زاد عليه بعض احاديث
و قد ادرت افراد ما زاد في هذه الكرايس *

The following abbreviations, used to indicate the work in which these traditions are found, are quoted below each Ḥadīṣ:—

خ for Bukhārī, م for Muslim, د for Abu Dâ'ūd, ت for Turmuḍī,
ن for Nasa'ī, ما for Ibn Mâja, مي for Dârimī, نيا for Ibn Abi ad Dunyâ,
بز for Bazzâz, ع for Abū Ya'lâ, ط for Ṭabarânî, حب for Ibn Ḥayyân,
حا for Ḥâkim, قط for Dâraqutnî, ق for Baihaqî, عم for Abu Na'im,
ي for Ibn 'Adî, ش for Abū Shaikh, عس for 'Asâkir, ل for Dailamî
خط for Khatîb, قض for Qudâ'î.

The following marginal note on fol. 65^a tells us that Itqân was composed in A.H. 1010, and that the author of Itqân was born in A.H. 970 and died in A.H. 1061.

وكان فراغ المؤلف من تأليف اعلمه المسمى بانقان ما يحسن من
بيان اخبار الدائرة على الالسن يوم الثلاثاء تاسع عشري شهر ربيع الاول
سنة عشر و الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنة ١٠٦١ •

The author, in the following colophon, says that in collecting the materials for the present work, he relied on the autograph copy of Itqân, which was very badly written; and that he completed the present work in A.H. 1091.

و هذا آخر ما وجدنا من زيادات على يد مجردة من مسودة
 المؤلف الفقير ابراهيم بن سليمان بن محمد بن عبد العزيز
 الكنعني بدمشق المحروسة و خط المؤلف في غاية من الجسر و عدم
 اللقط و كان الفراغ في احدى ربيع الثاني سنة ١٠٩١ *

Written in good Naskh.

Dated, A.H. 1091.

MU'ALLAL.*

No. 301.

fol. 340 ; lines 25 ; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

علم الحديث

'ILAL AL ḤADĪṢ.

A rare work on a collection of Mu'allal Ḥadīṣ. The entire work is in four volumes, of which the fourth volume and the larger portion of volume i are wanting. The last 13 foll. (1-13) of volume i, beginning abruptly thus :—

* A Musnad Ḥadīṣ, having a defect, either in the Isnād or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Ḥadīṣ from the category of Ṣaḥīḥ Ḥadīṣ to that of untrustworthy ones. The definition given by the traditionists runs thus :—

و المعلن ما فيه علة و اصطلاحاً (اي في حديث و اسناده) علة (اي عيب خفي
 غامض) خفية قاذحة (اي في صحة الحديث مانعة عن العمل به) *

See 'Alī Qārī's commentary on Nukhba, fol. 336. Hāj. Khal., in vol. ii., p. 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value :—

I. Muslim bin Ḥajjāj (d. A.H. 261=A.D. 875).

II. Muḥammad bin 'Abdallāh al Ḥākim (d. A.H. 405=A.D. 1014).

عنه و حدث محمد بن محمد الباغندي عن محمد بن عبد الله نمير
عن محمد بن بشر فوهم في اسناده في موضعين النج *

and ending thus :—

آخر الجزء و يتلوه انشاء الله تعالى جل و علا سئل عن حديث
عامر بن سعيد للذين احسنوا الحسنى النج *

are bound up with the second volume in the present copy of the work.

VOLUME II.

Beginning :—

سئل عن حديث عامر بن سعيد المتجلي عن ابي بكر الصديق في
قوله تعالى للذين احسنوا الحسنى ... قال النظر الى وجه الله و قال هو
حديث رواه اسراويل بن يونس النج *

This volume deals with the defects pointed out in Musnad Ḥaḍiṣ, transmitted from the Prophet by the following Ṣaḥâbî (companions of the Prophet), Abû Bakr, 'Umar, 'Uṣmân, 'Alî, Talḥa, Zubair, 'Abdarrahmân bin 'Auf, 'Abdallâh bin Mas'ûd, Mas'ûd bin Jabal and Abû Darr, and partly deals with the defects in some Musnad Ḥaḍiṣ, narrated by Abû Hurairah (a well-known Ṣaḥâbî). *

Author : Abû'l Ḥasan 'Alî bin 'Umar ad Dâraqutnî, ابو الحسن، على بن عمر الدارقطني، an author of two other well-known works on Ḥaḍiṣ, viz., *As Sunan* and *Al Mu'talaf*, was a follower of the Shâfi'î school. He was born, in A.H. 306 = A.D. 918, in Dâr al-Quṭn (a big Maḥallah, in Baġdâd); and, because of his birth-place, he is commonly known as Dâraqutnî. He spent some time, for the purpose of educating himself, in the following places: Baṣra, Kûfa, Baġdâd and Wâsiṭ, and studied the following branches of Arabic literature under the foremost traditionists and scholars of his age, such as :—

I. Qur'ânic branches under Muḥammad bin Ḥasan an Naqqâsh (d. A.H. 351 = A.D. 961). *

II. Jurisprudence under Abû Sa'd Ḥasan bin Aḥmad bin Yazîd bin 'Îsâ (d. A.H. 328 = A.D. 939).

III. Philology under Muḥammad bin Ḥasan bin Duraid (d. A.H. 321 = A.D. 930).

IV. Ḥaḍiṣ under Abû Ṭâlib al Baġdâdî (d. A.H. 324 = A.D. 935) and 'Alî bin 'Abdallâh al Mubashshir (d. A.H. 324 = A.D. 935).

Dâraqutnî, on account of his masterly command of Arabic

learning, secured a special fame and gained a wide-spread reputation. *Khatîb Baghdâdî*, a well-known historian and traditionist, calls the author *Imâm* in *Hadîṣ*, jurisprudence and philology :

قال الخطيب كان (الدارقطني) فريد عصره وامام وقته انتهى اليه علم الاثر
 والمعرفة بمذاهب العلماء وبالادب والشعر See *Mir'ât al Janân*, fol. 232^b.

A number of the traditionists, such as *Hâkim* (*d.* A.H. 405 = A.D. 1014), *Abu Na'im Isfahânî* (*d.* A.H. 430 = A.D. 1038), and others, studied *Hadîṣ* under him, and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed, and his merits specially appreciated by *Al Faql bin Ja'far bin Muḥammad* (*d.* A.H. 391 = A.D. 1000), the minister of *Kâfûr*, the fourth King of the *Ikhshidid* dynasty. This minister also was a good scholar and traditionist; and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on *Musnad Hadîṣ*, and hence *Dâraquṭnî's* arrival induced him to compile the same. He accordingly commenced the work, with the assistance of *Dâraquṭnî*, and in a short time completed it. *Dâraquṭnî* was sufficiently rewarded by the minister for his labour, and shortly after he returned to *Baghdâd*, where he died in A.H. 385 = A.D. 995, and was buried near the tomb of *Ma'rûf Karkhî*, a well-known *Sûfi*, who died in A.H. 201 = A.D. 812. The author was renowned for his memory. *Barqânî* (*d.* A.H. 425 = A.D. 1035), a pupil of his, says that *Dâraquṭnî* used to dictate the materials of the present work to him from memory; and he (*Barqânî*) arranged those materials in the form of a book. Thus the present work was composed :

قال الخطيب في ترجمة الدارقطني سألت البرقاني هل كان ابو الحسن يملئ عليك العلل من حفظه قال نعم وانا الذي جمعتها وقرأ الناس من نسختي
 See *Huffâz*, vol. iii., p. 201. Hence each *Hadîṣ* of the present work is preceded by the words : سئل الدارقطني عن حديث الخ (Dâraquṭnî was asked to point out the merits of the *Hadîṣ*). For the author's life and works, see *Huffâz*, vol. iii., p. 199; *Mir'ât al Janân*, fol. 232^b; *Isnâwî*, fol. 181^a; *Brock.*, vol. i., p. 165. The present volume, which is incomplete for want of a few foll. at the end, concludes thus :—

سئل عن حديث سعيد بن المسيب عن ابي هريرة عن النبي صلى

الله عليه و سام قال لينتقن كما ينتقن التمر عن حباله فقال يرويه الزهري *

The work is not mentioned in any catalogue.

Written in good *Naskh*; not dated, apparently 8th century A.H.

No. 302.

fol. 260 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الثالث

AL MUJALLAD AŞ ŞÂLIŞ.

The third volume of the preceding work, dealing with the defects of the remaining Musnad Hadîş, narrated by Abû Hurairah.

Beginning.—

سئل عن حديث يروي عن سعيد المسيب عن أبي هريرة عن النبي
صلى الله إذا قام احدكم في الليل فلا يدخل يده في الاناء حتى الحديث
فقال يرويه الزهري و اختلف منه فرواه الازاعي النخ *

Written in good Naskh, in a later hand; dated, A.H. 1309.

No. 303.

fol. 269 ; lines 23 ; size $9\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

المجلد الخامس

AL MUJALLAD AL KHÂMIS.

The fifth and the last volume of the above work, dealing with the defects in the Musnad Hadîş narrated by some male and female companions of the Prophet.

Beginning:—

و سئل عن حديث حراز عن النبي صلى الله عليه وسلم قال انكم
اصبحتم فقال يرويه الزهري القسم بن عبد الرحمن الانصاري النخ *

The colophon runs thus:—

آخر مسند النساء من كتاب العلل *

The scribe, who does not reveal his name, says that he transcribed the present copy in A.H. 1309, from a copy dated A.H. 708.

The present and preceding volumes are written in the same hand.

MUKHTALAF.*

No. 304.

foll. 71; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اختلاف الحديث

IKHTILÂF AL ḤADĪṢ.

A rare work on a collection of Mukhtalaf Ḥadīṣ, with explanations.

By a well-known Imâm, Muḥammad bin Idris bin 'Uṣmân bin Shâfi' bin as Sâ'ib bin 'Ubaid al Quraishî, إمام محمد بن إدريس بن عثمان بن شافع بن السائب بن عبيد القريشي. This well-known Imâm traced his descent from the grandfather of the Prophet, and was born in Ḡazza A.H. 150 = A.D. 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Ḡazza, 'Asqalân, Minâ, Yaman), yet the first one is commonly accepted to be his birth-place (المشهور الذي عليه ان) الشافعي ولد بغيره; see Tahdîb, fol. 15^a). Shâfi'î's father died before his birth, and he was brought up by 'Abdallâh bin Ḥasan, the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca, where, after his primary education, he studied under many well-known scholars, jurists and traditionists of the

* Where there are discrepancies in sense between any two Ḥadīṣ, equal in genuineness and in other respects, and there is room for removing the same by an explanation, the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf; in cases where such explanation is not possible, and one Ḥadīṣ cancels another, such are called Nâsikh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus:—ان كانت المعارضة بمثلها فلا يخلوا اما ان يمكن الجمع بين مدلوليهما بغير تعسف فان امكن الجمع فهو مختلف الحديث (ثم المراد بالاختلاف اختلاف مدلوله) See 'Alî Qârî's commentary on Nukhba, fol. 58. 'Alî Qârî, in the same work, remarks that Imâm Shâfi'î (the present author) was the first author to compose a work on the subject. Hâj. Khal., vol. i., p. 51, gives us to understand that, after Imâm Shâfi'î, Ibn Qutaibâ (d. A.H. 263 = A.D. 877) and Abû Zakariyâ Yahyâ (d. A.H. 307 = A.D. 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see Berlin, No. 1213. 'Alî Qârî, again, remarks that Ṭahâwî also wrote two useful works on the subject:—

I. Ma'âni al Âṣâr, see present volume, Nos. 305-7.

II. Mushkil al Âṣâr, see Berlin, Nos. 1236-67.

place. At the age of 15 years, he received the Sanad for issuing Fatwâ from Mubashshir bin Khâlid (*d.* A.H. 180 = A.D. 797). In A.H. 170 he left the place for Medina, where he studied for a considerable time under Imâm Mâlik (*d.* A.H. 179 = A.D. 995) and, at the end of A.H. 179, he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishâm bin Yûsuf (*d.* A.H. 197 = A.D. 814). Thence he started to 'Irâq, where, according to the author of *Tuhfat az Zaman*, he studied under Muḥammad bin Ḥasan-ash Shaibânî (*d.* A.H. 189 = A.D. 804), *ثم ارتحل الى العراق* ; *فاخذ بالكوفة عن محمد بن حسن واستعار منه كتب ابي حنيفة*; but the other biographers of the Imâm do not agree with this statement of *Tuhfa*. After a short stay in 'Irâq, he left for Bagdâd (a great seat of learning in those days), where his merits in Qur'ânic branches of philology, jurisprudence and traditions were specially appreciated; and many discussions on different subjects between the Imâm and the reputed scholars of the place were held, in most of which the Imâm won the day. Thus the fame of the Imâm spread all over Islâmic countries, and he received a good deal of regard from the Caliph Hârûn Rashîd (A.H. 170-193 = A.D. 786-809). Soon afterwards, owing to his differing from the Mâlakî and Ḥanafi schools on many points, he founded a new school, known as Shâfi'î, which is by many regarded as most conformable to the spirit of Islâm. His authority was widely recognised; and a large number of scholars became followers of his school. In A.H. 198 he left Bagdâd for Egypt, where he spent his time in Jâmi' 'Umar in delivering lectures and compiling works till his death in A.H. 204 = A.D. 820. He left behind him a large number of pupils and followers. His reputation as an author and as an Imâm are equal. He wrote 113 works on Tafsîr, Ḥadîṣ, jurisprudence, and on some other subjects. Besides being the first author on the present branch of tradition, Imâm Shâfi'î is the first author on jurisprudence and archery. His work on archery is known as *كتاب السبق والرمي*; see Hand-list, No. 2527. For Shâfi'î's life and works, see *Tahdîb*, fol. 15; *Mir'ât al Janân*, fol. 124; *Subkî*, vol. i, fol. 223; *Isnâwî*, fol. 7; *Tuhfat az Zaman*, fol. 30; *Huffâz*, vol. i, p. 331; *Brock.*, vol. i, p. 178.

The present work is divided into five parts; and each part bears the following Isnâds, thus:—

اخبرنا الشيخ الفقيه الامام الصدر الكامل جامع اشتات الفضائل علي
بن هبة الله بن سلامه اللخمي الشافعي بقراوتي عليه قلت له اخبركم
ابو الحسن عبد الحق بن عبد الخالق بن احمد بن عبد القادر بن محمد

بن يوسف البغدادي بها قراءة عليه * وانت تسمع سنة احدى وسبعين
 وخمسائة لجميع هذ الكتاب الا النصف الاول من الجزء الاول فانه اجازة له
 منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن
 البلاء و ابو عبد الله محمد بن عبد الباقي بن الفرج الدرري قراءة عليه و هو
 يسمع و انا اسمع و هو اقربه انا ابو عمر محمد بن العباس بن محمد بن زكرياء
 sic قراءة عليه و انا اسمع ثنا ابوبكر احمد عبد الله بن سيف السجستاني
 ثنا الربيع قل قال محمد بن ادريس المطلبي الشافعي *

It appears from the Isnâd that, in A.H. 571, 'Alî bin Hibatallâh (d. A.H. 640 = A.D. 1242) studied and transmitted the present work from his Shaikh, 'Abdalhaqq, a traditionist of Bagdâd. 'Abdalhaqq gives the chain of the narrators of the present work, ending with the author.

The MS., after the Isnâd, begins thus :—

الحمد لله كما هو اهله و كما ينبغي له و اشهد ان لا اله الا الله وحده
 لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله جل ثناؤه
 وضع رسوله صلى الله عليه و سلم موضع الامامة النخ *

The work is divided into 92 Bâbs. It is written in good Naskh. The fact that the MS. bears an Isnâd of a traditionist of the 7th century A.H., while the present copy is dated A.H. 1301, gives us reason to hold that the present MS. is a copy of a MS. bearing the above Isnâd.

The colophon runs thus :—

و افق الفراغ منه يوم الاربعاء لعشر مضين من شهر شعبان سنة احدى
 و ثلثمائة بعد الالف *

Scribe : عبد الرحمن بن عثمان

No. 305.

foll. 229 ; lines 27 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

معاني الآثار

MA'ÂNÎ AL ÂŞÂR.

Also designated *Sharḥ u Ma'âni al Âşâr* and *Az Ziyâdât Min Sharḥ Ma'âni al Âşâr*.

An old, correct, and valuable copy of the first volume of *Ma'âni al Âşâr*, a work on *Mukhtalaf al Ḥadīṣ*, dealing with the removal of discrepancies in traditions, especially those relating to points of jurisprudence, either by explanation (after referring to the *Qur'ân*, *Ḥadīṣ* and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one *Ḥadīṣ* is cancelled by another, owing to discrepancies which cannot be removed.

Author : Abû Ja'far Aḥmad bin Muḥammad Aṭ Ṭaḥâwî, أبو جعفر أحمد بن محمد الطحاوي, an eminent Ḥanafî traditionist and jurist, who was born in Ṭaḥâ (a village in Egypt). A.H. 229 = A.D. 843 was noted by some of his biographers to be the date of his birth, while, according to Ṭaḥawî's own statement, quoted in *Al Jawâhir al Muḍiyyah*, fol. 44^b, he was born in A.H. 239 = A.D. 853 : قال أبو سعيد بن يونس قال لي الطحاوي وُلِدَتْ سَنَةُ تِسْعٍ وَثَلَاثِينَ وَمِائَتَيْنِ. He studied *Ḥadīṣ* under his father and some others, among them Yûnus bin 'Abdallâh (d. A.H. 264 = A.D. 878) and Sulaimân bin Shu'aib (d. A.H. 268 = A.D. 882). He spent a considerable period of time in studying jurisprudence under his maternal uncle, 'Ismâ'il bin Yaḥyâ al Muzanî (d. A.H. 264 = A.D. 878), a well-known Shâfi'î jurist and a pupil of Imâm Shâfi'î. Ṭaḥâwî, like his uncle Muzanî, was a follower of the Shâfi'î school ; but differing from Muzanî in some principles, he gave up the Shâfi'î school, and became a follower of the Ḥanafî school, and undertook to study Ḥanafî jurisprudence and attended lectures delivered by Aḥmad bin Mûsâ in Egypt. In A.H. 268 he travelled to Syria, where he also studied Ḥanafî jurisprudence under Abû Ḥâzim 'Abdalḥamîd bin 'Abdal'azîz (d. A.H. 292 = A.D. 904), a Ḥanafî scholar and Chief Justice of Syria. Soon after, Ṭaḥâwî's authority as an author, jurist and traditionist was unanimously admitted. A number of traditionists, such as Ṭabarâni (d. A.H. 360 = A.D. 971) and others, quoted *Ḥadīṣ* on his authority. He composed several works on different subjects ; and the present one is the first composition of the author. He died in A.H. 321 = A.D. 933. For his life and works

see *Al Jawâhir al Muḍiyyah*, fol. 446; *Tabaqât al Aḥnâf* by 'Alī Qârî, fol. 986; *Huffâz*, vol. iii, p. 29; Brock., vol. i, p. 173.

Beginning:—

أخبرنا الشيخ الإمام العالم شيخ الإسلام برهان الدين أبو الفتوح مسعود بن شجاع الأموي قال أبو جعفر أحمد بن محمد بن سلامة الأزدي الطحاوي رحمة الله سألني بعض أصحابنا من أهل العلم أن أضع له كتابا أذكر فيه الآثار المأثورة عن النبي صلى الله عليه وسلم في الأحكام التي يتوهم أهل الاتحاد والضعفة من أهل الإسلام أن بعضها يفتقض بعضها لقلة علمهم بنسخها ومنسوخها وما يجب العمل به بما يشهد له من الكتاب الغاطق والسنة المجتمعة عليها وأجعل لذلك أبوابا أذكر في كل كتاب منها ما فيه من الناسخ والمنسوخ وتأويل العلماء واحتجاج بعضهم على البعض وإقامة الحجة بما صح عندي الخ *

The author says in his preface that some heretics, owing to their ignorance of *Ikhtilâf al Ḥadīṣ*, especially of *Naskh Ḥadīṣ*, because of the existence of discrepancies, disputed the genuineness of certain Ḥadīṣ; hence the present composition. The author, in dealing with the explanation of Ḥadīṣ, in some cases strongly supported the opinion of Ḥanafī jurists, for which Baihaqī (d. A.H. 458=A.D. 1066) condemned him. Hâj. Khal., vol. ii, p. 286, defends the author thus:—لعمري هذا تحامل ظاهر من هذا الإمام في شأن:—هذا الاستاذ المتمتع الذي The present volume ends with the chapter of the book. كتاب الحج of لا يجد هديا ولا يصوم.

The following colophon tell us that the present volume was transcribed in Jerusalem, A.H. 735, by 'Alī bin Maṣṣūr al Ḥanafī (d. A.H. 740=A.D. 1339; see *Ad Durar*, vol. ii, fol. 81^b): ثم المجلد: الأول في نهار الثلاثاء جهادي الأولى سنة خمس وثلاثين وسبع مائة بالقدس الشريف على يد العبد الفقير إلى غفرته علي بن منصور الحنفي *

The title of the work, which is written in beautiful gold *Naskh*, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS. was transcribed for one *Bashīr bin 'Abdallâh*, a noble of Jerusalem of the 8th century A.H.: أول الزبادات: من شرح معاني الآثار - برسم خزانة العبد الفقير إلى الله بشير بن عبد الله غفر له ولمن قرأ فيه ودعا له بالعفو والمغفرة *

Another note, on the title page, gives us to understand that the present MS. was in possession of Mutawakkil 'Alâallâh : من كتب المتوكل على الله رحمة الله عليه. This Mutawakkil 'Alâallâh (A.H. 1054-1087 = A.D. 1644-1674), as we know, was one of the rulers of Ṣan'â (in Yaman) known as an Imâm; see Lane Poole, p. 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidi school, yet his love for learning made him free from prejudice. The merits of scholars in his time, especially of authors and professors, were highly appreciated by him. He composed an Arba'in and a commentary on Jâmi'al Uṣûl (Nos. 223-224); see *Khulâṣat al Aṣar*, vol. iii, p. 411. He was very fond of books, and collected a large number which, as counted by his son, reached 13,000 in number : وفي هذه الايام جمع عز الاسلام كتب والده المتوكل على الله فحصلت ثلاثة عشر الف كتاب ; see *Tabq al Halwâ*, fol. 72 (Hand-list No. 2313).

There are other but mutilated notes on the title page.

No. 306.

fol. 381 ; lines 31 ; size 12 × 8 ; 9 × 4.

VOLUME II.

The continuation of the preceding volume, ending with the chapter كتاب العتاق of the ائمة يطأها مولاها. Written in Naskh in a later hand, not dated ; apparently 12th century A.H.

The following passage from a note, the main portion of which has been completely and intentionally washed out with water, suggests that the present volume, with volumes i and iii, was purchased in Hudaida (in Arabia) : ثم دخل هذا المجلد مع المجلدين sic بالشراء الصحيح في بندر حديدة في ملك.

The condition of the MS., and the frequent corrections made in the margin, suggest that the copy was used by some scholar.

No. 307.

fol. 177 ; lines 25 ; size 10 × 7 ; 7 × 4½.

VOLUME III.

The continuation of the second volume, ending with the chapter فرض الزكاة في الابل السائمة. Though these three volumes complete

the work, yet they are different from each other in the following respects : date of transcription, hand and paper.

Written in good Naskh. Dated, A.H. 684.

Scribe : عمر بن عبد الرحمن المرافي.

The condition of the present volume and the concluding words : هذا آخر كتاب الزيارات وبقائه تم الكتاب (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting.

For other copies of the work, see Berlin, Nos. 1263-5; Jeni, 571. The entire work was lithographed in Lucknow, A.H. 1300-2.

The present volume is an older and more valuable copy than are the preceding volumes; and it deserves special notice, as it has been studied by a number of traditionists and used by many scholars.

A Sanad on fol. 178, written by Raḍwān bin Muḥammad (d. A.H. 852 = A.D. 1449), gives us to understand that at the Monastery of Nāṣiriyyah in Egypt, in A.H. 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third volume and from the two missing volumes, written by the same scribe) under Muḥammad bin Abī an Namīm, commonly called ابن الكويك (d. A.H. 821 = A.D. 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol. 261): and a licence for narrating the Ḥaḍīṣ was granted by Muḥammad bin 'Abī an Namīm, who attended the sitting. The Sanad runs thus:—

اما بعد حمد الله على نواله.....فقد سمع هذا الجزء و الاجزاء قبله وهي جميع كتاب شرح معاني الآثار على الشيخ الإمام العلامة الرحلة مسند عصره في مصره القاضي شرف الدين ابو طاهر محمد بن الشيخ الإمام العلامة عز الدين بن ابي نعيم محمد بن قاضي سراج الدين ابي الفرج عبد اللطيف بن احمد بن محمود بن ابي الفتح بن محمود بن القاسم بن الكويك
..... العبد ابو نعيم رضوان بن محمد بن يوسف بقراءة كاتبه رضوان المذكور وقد اجاز المسمع لمن قرأ *

The Sanad is attested by Muḥammad bin Abī an Namīm thus:—

صح ذلك وقد اعاد كاتبه بدر الدين رضوان ما فاته منه علي و كتبه محمد بن ابي النميم ابن الكويك غفر له و مولدي في شهر ذي قعدة سنة سبع ثلاثين و سبعمائة و حسبنا الله و نعم الوكيل *

The two notes on fol. 14 and fol. 132, quoted below, tell us that the present volume is a transcription of a copy of the third volume, belonging to Banî an Nahhâs; and that it consists of parts 14-23 of the same. About Banî an Nahhâs, it is stated in *Al Jawâhir al Muḍiyah*, fol. 168, that أيوب بن أبي بكر (*d. A.H. 699 = A.D. 1301*) and members of his family are called Banî an Nahhâs.

I. آخر الجزء الرابع عشر من المجلد الثالث من نسخة بني النحاس.

II. آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة بني النحاس.

A note informing us that the present copy was compared with the original is found on fol. 130^a. Another note, below the colophon, says that the MS. was for some time in the possession of the Chief Justice of Mecca, Aḥmad bin Muḥammad al Anṣārî al Ḥanafî (*d. A.H.*

825 = A.D. 1422) : من كتب مولانا وسيدنا وشيخنا قاضي القضاة حاكم الحكام حجة : الاسلام شمس الدين ابي عبد الله احمد بن الشيخ الامام العالم صفى الدين ابي الحسن الانصاري عامله الله تعالى بلطفه الخفى.

No. 308.

fol. 279; lines 23; size 10 × 7; 7 × 4½.

تصحيح معاني الآثار

TASHÎḤ U MA'ÂNÎ AL ÂṢÂR.

An incomplete copy of the commentary on Ma'ânî al Âṣâr, designated Kitâb Tashîḥ Ma'ânî al Âṣâr, beginning with the commentary on chapter الماء يقع فيه النجاسة (the first chapter of Ma'ânî) and ending with chapter كيف يكون القسامة (the 8th chapter of كتاب الجنائيات; see vol. iii, fol. 108 of Ma'ânî). Hâj. Khal., vol. ii, p. 286, mentions two commentaries on Ma'ânî, one being by 'Aainî (*d. A.H. 855 = A.D. 1451*), regarding which Ibn Fâhd remarks in his Mu'jam that it is a big work in 12 volumes, designated معاني الاخبار. Hence the present work can scarcely be by 'Aainî. The second commentary, mentioned by Hâj. Khal., is by Abû'l Ḥasan Muḥammad bin Muḥammad al Bâhili (*d. A.H. 321 = A.D. 933*), a contemporary of Taḥâwî and a follower of the Mâlikî school. Since no account of this commentary is to be traced in any catalogue, we cannot say for certain that the present commentary is by him; but the fact that the present

commentator strongly supports the views of the Mâlikî school, and the fact that the words used for dead persons are not generally used by the commentator for Ṭahâwî, give us reason to believe that the above-mentioned Bâhîlî is the author of the present commentary. The commentary, which is without preface, begins thus:—

صلى الله على محمد و السلام باب الماء يقع فيه النجاسة ذكر ابو جعفر
في هذا الباب ما رواه ابو سعيد الخدري رضى الله ان رسول الله صلى الله
عليه و سلم كان يتوضأ من بئر بضاعة *

The commentator, wherever he differs from Ṭahâwî, introduces his own view with the word قلت (I say); for example on fol. 163^b: قلت هذا الاصل الذي قدره في قيامه هذا من ان من تزوج بمهر مجهول: and again on fol. 241^a: قلت قد ذهب ابو جعفر في هذا الحديث الى ما حملته عليه اهل المقالة الاولى. في كتاب بيان مشكل الاحاديث و انظر ذلك و تدبر الخ

No. 309.

fol. 273; lines 23; size 10 × 7; 7 × 5.

المعتمر عن المختصر من مشكل الآثار

AL MU'TAṢAR 'AN AL MUKHTAṢAR MIN MUSHKIL AL ÂṢÂR.

This is an abridgment of the Mukhtasar of Abû'l Walîd Bâjî (d. A.H. 474=A.D. 1081), which was itself the first abridgment of Ṭawâhî's last composition, Mushkil al Âṣâr (for copies see Berlin, Nos. 1266—7; Br. Mus., p. 707), a work dealing in a masterly way with Ḥadîṣ in which there are discrepancies, and pointing out where discrepancies can be removed and where the Ḥadîṣ must be cancelled.

Author: Yûsuf bin Mûsâ al Ḥanafî, يوسف بن موسى الحنفي. The words عنه used by the scribe in referring to the author in the colophon quoted below, and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in A.H. 797, the date when the transcription of the copy was completed:—

وكان الفراغ منه سبع و تسعين و سبعمائة و الحمد لله
وحده و رضى الله عن مؤلف الكتاب الشيخ ابى جعفر الطحطاوى
و عن مختصرة الاول القاضى ابى الوليد البلجى المالكي و عفي عن كاتبه
و جامعه و مُختَصَره عن المختصر الاول *

One Yûsûf bin Mûsâ al Ḥanafî (d. A.H. 803 = A.D. 1400) is mentioned in *Tâj âṭ Ṭabaqât*, vol. ix, fol. 49^a, but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br. Mus., p. 709; but no account of the author is given. Ḥâj. Khal., vol. ii, p. 287, mentions the work without naming the author.

Beginning :—

احمد الله حمدا يليق بجلال ذاته و جمال صفاته و بعد فقد قال
استاذي و شيخى متعنى الله و المسلمين بكياته الشيخ ابو المعاسن
يوسف بن العبد الفقير موسى الحنفى الخ

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author; the word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Dâirat al Ma'ârif Press, Haidarabâd, A.H. 1307.

Written in good Naskh. Dated, A.H. 797.

Scribe: حيدر بن حبيب بن حيدر بن احمد النوجي.

The following note on the title page (not dated, but apparently written in the 9th century A.H.) says that the present MS. was purchased for 200 Dirams by one Ilyâs bin Musâfir, during his stay in the Madrasah of Ṭulûn in Jerusalem.

انتقل هذا الكتاب المبارك بالبيع و الملك الشرعى الى ملك
الشيخ بن الياس بن مسافر الملقى النازل بمدينة القدس الشريف
بالمدرسة الطلونية بمبلغ من الدراهم مبلغ مائتين بكصور احمد بن محمد
العقيلي بيعاً صحيحاً شرعياً *

كتبه علي ابن ظفر

AN NÂSIKH WA AL MANSÛKH.*

No. 310.

foll. 122; lines 21; size $4\frac{1}{2} \times 7$; 7×5 .

الاعتبار في الناسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL
MANSÛKH.

A collection of cancelled and cancelling Ḥadīṣ. The division of the work into books and chapters is the same as in works of jurisprudence.

Author: Abû Bakr Muḥammad bin Mûsâ bin 'Uḡmân al Hâzimî, أبو بكر محمد بن موسى بن عثمان الحازمي, a famous Shâfi'î scholar and traditionist, who was born in A.H. 548=A.D. 1155. He studied in Hamadân, under Abû'l 'Ulâ (d. A.H. 569=A.D. 1174) and others. Then, for his further studies, he travelled to Mawṣil, Wâsiṭ, Baṣra, Iṣfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Ḥadīṣ, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Baḡdâd, where he died in Jumâda I., A.H. 584=A.D. 1188, and was buried near the tomb of the famous Ṣûfi Junaid.

For the author's life and work, see Ḥuffâẓ, vol. iv. p. 157; Tabaqât u Ibn Shuhba, fol. 64^a; Mir'ât al Janân, fol. 355^a; Isnâwî, fol. 147; Brock., vol. i. p. 356.

* This is one of the most important branches of Ḥadīṣ. According to the statement of Zuhri (d. A.H. 124=A.D. 741), quoted in the preface of the present work (وهو (الرعي) القائل لم يدون هذا العلم احد قبل تدويني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Ḥadīṣ, and framed rules and principles for distinguishing them. After Zuhri, Imâm Shâfi'î (d. A.H. 204=A.D. 820) is known to have dealt with this branch in his work, Ar Risâla. Later on, a number of traditionists composed works on the same subject. See Hâj. Khal., vol. ii, p. 376; Ithâf, p. 170.

Beginning :—

الحمد لله الكبير المتعال الكثير المتوال المنعم المفضل الموصوف
بالقدرة والكمال وبعد فهذا كتاب اذكر فيه ما انتهت الى معرفته من
ناسخ حديث رسول الله صلى الله عليه وسلم ومنسوخه ان هو علم جليل
النع *

After dealing with the definition of *Nâsik* and *Mansûk*, the author in his preface explains the causes and necessity for the cancellation of *Hadiş*. The colophon runs thus :—

آخر الكتاب الحمد لله حق وحده اولا و آخره و صلوته على سيدنا محمد
نبيه و آله و صحبه انتهى تعليقه في يوم الخميس قبل العصر سابع عشر
شعبان من اثنتين و ثلثين و سبعمائة النع *

For other copies of the work, see Berlin, No. 1627 ; Cairo, vol. ii, p. 269. Written in good *Naskh*. Dated. A.H. 732.

Sanads, dated A.H. 584, 586, 640, 643 and 692, which were evidently contained in the original MS., are transcribed at the end of the present copy, the following words being written at the top of every Sanad :—“مما شاهدته على الاصل المنقول منه هذه النسخة :—” (“It is from that which I have seen on the original copy.”)

One of the above Sanads is dated *Muharram* A.H. 584, which gives us reason to believe that the present copy is a transcription of a reliable copy of the original MS. written during the life-time of the author, in or before A.H. 584.

No. 311.

fol. 188 ; lines 17 ; size 10 × 6 ; 7 × 4.

THE SAME.

Another copy of the same, written in fair *Naskh*. The copy is not dated ; but a note on the title page, written in identically the same hand, containing biographical notices of the author quoted from *Ibn Khallikân*, is dated A.H. 1270, which suggests that the MS. was written in or before that year.

No. 312.

fol. 54; lines 19; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 4$.

اعلام العالم بحقائق ناسخ الحديث و منسوخه
**I'LÂM AL 'ÂLAM BI ḤAQÂ'IQ NÂSIKH
 AL ḤADÎŞ WA MANSÛKHIHÎ.**

A work on a collection of cancelled and cancelling Ḥadîş.

By Abû'l Faraj 'Abdarrahmân al Jawzî, ابو الفرج عبد الرحمن الجوزي,
 (d. A.H. 597 = A.D. 1250. See Lib. Cat., vol. v, part i, p. 95.)

Beginning:—

الحمد لله الذي اكرمنا بمحمد صفوته وجعلنا من علماء امته و اطلعنا
 على اسرار شريعته *

In the preface, Ibn al Jawzî describes, in four Faṣls, the causes and necessity for the cancellation of Ḥadîş; and he says that, for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib. Cat., vol. v, part i, p. 95. The author of *Ithâf* (p. 170) refers to a work of the author on the present subject, contained in only one fol., beginning thus:—

دهم امام ابوالفرج عبد الرحمن بن على الجوزي اوله الحمد لله العظيم
 في مجده و الكرم في وفده و آن دريك ورق است *

This beginning entirely differs from the beginning of our copy, containing 54 foll. The following words, quoted in *Ithâf*, tell us that the work there referred to consists of only 21 Ḥadîş (ورد في هذا الكتاب 21 Ḥadîş ما قد صح نسخه واحتمل واعرض عما لاوجه للنسخه ولا احتمال فمن سمع بخبر يدعي النسخ وليس في هذا الكتاب فليعلم و هاء تلك الدعوى وقد تدبرته فاذا هو احد وعشرون حديثا). These words are not found in our copy, which contains more than 100 Ḥadîş. However, the fact that only one work of the author on the present subject, under the title of *I'lâm*, is noticed by his biographers, and the fact that the *Isnâd* in the present work frequently begins with Muḥammad bin Naṣir (d. A.H. 556 = A.D. 1116), one of the author's teachers, give us reason to suppose that the author of *Ithâf* wrongly ascribed a work by some other

person to Ibn Jawzî, and to hold that the present work is one of Ibn Jawzî's compositions.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 313.

fol. 156 ; lines 21 ; size $10 \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الناسخ والمنسوخ فى الحديث

AN NÂSIKH WA AL MANSÛKH FÎ AL HADÎŞ.

An incomplete work, on a collection of cancelled Ḥadîş relating to the ordinances of jurisprudence.

By an anonymous author. He quotes authors of the second, third, fourth, fifth and sixth centuries A.H. ; the latest of them is Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1149), whom he mentions on fol. 1, thus :—

قال القاضي و الغزالي الخطاب الدال على ارتفاع الحكم الثابت *

On fol. 56^a the author mentions his composition, An Nasikh Wa Al Munsukh Fî Al Qur'ân, dealing with cancelled and cancelling verses of the Qur'ân, thus :—

فعلى ما فصلته في خاتمة الناسخ و المنسوخ في كتاب الله *

Ibn Jawzî is known to have composed two works on Nâsikh and Mansûkh, one relating to Ḥadîş (see No. 312, above) and another relating to the Qur'ân (see Hand-list, No. 344) ; but the contents of the present work entirely differ from the contents of Ibn Jawzî's work. The present copy is incomplete, for the want of a few foll. at the beginning.

The MS. begins abruptly thus :—

الرحمن ابي موسى الاشعري رضى الله عنه و هو يقص على الناس
فقال آتعرف الناسخ و المنسوخ قال هلك و اهلك الخ *

The arrangement and divisions are the same as in works of jurisprudence. The first Kitâb begins on fol. 6^a, thus :—

كُتِبَ الْعِبَادَاتُ وَاصْلُهَا الْخِدْمَةُ وَالطَّاعَةُ وَالْغُرُوصُ مِنَ الْإِنْسَانِ عِبَادَةُ
الرَّحْمَنِ لِقَوْلِهِ تَعَالَى وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ وَ لَهَا كَيْفِيَّةُ
شَرْعِيَّةُ النِّعَمِ *

Written on thick paper, in good Naskh. Though the MS. is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A.H.

AL MAUDU'ÂT.*

No. 314.

foll. 201 : lines 23 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الذيل لا للآلي المصنوته والنكت البديعات

AD DAIL LI AL LA'ÂLÎ AL MASNÛ'AH WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûtî (*d.* A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part, i, p. 3).

* This is a most important critical branch of tradition for helping us to distinguish false Ḥadīṣ. According to the statement of 'Uqailî (*d.* A.H. 322 = A.D. 939), quoted in the preface of MS. No. 316 below, faithless people, owing to their bad motives towards the Muslim belief in Ḥadīṣ, the second of the four Islāmic principles, fabricated Ḥadīṣ from time to time, and ascribed them to the Prophet. The number of such Ḥadīṣ, according to 'Uqailî, comes to 12,000 : قال العقيلي وضعت الزنادقة على رسول الله صلى الله عليه وسلم اثني عشر ألف حديث. A few of the so-called authorities in Islām ventured to fabricate false Ḥadīṣ in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islamic principles than the former. Ibn Ṣalāh in his Muqaddîmah, p. 44, criticises the latter, thus : اعظمهم ضراؤم من المنسوين الى الزهد وضعوا الحديث احتسابا فيما زعموا. It is commonly supposed that the fabrication of Ḥadīṣ began at the end of the 1st century A.H., but a very reliable Ḥadīṣ (من كذب على متعمدا فليتبوأ مقعده من النار) contains a serious

Foll. 1-153. *Ad Dail*, a continuation of Suyûṭī's own larger work, called *Al La'ālī al Maṣnū'ah*, which is an abridgment of *Al Mawdu'at al Kubrā*, a work on a collection of false Ḥadīṣ, by Ibn Jawzī (d. A.H. 597 = A.D. 1250). The present *Ad Dail* mentions only those false Ḥadīṣ which are omitted by Ibn Jawzī in his work.

Beginning:—

الحمد لله وسلام على عباده الذين اعطى وبعد فاني لما فرغت
من اختصار كتاب الموضوعات للحافظ ابن الجوزي وتحرير احاديثه وما
يتعقب عليه على الوجه الاتم ثم اردته بهذا الذيل موددا اليه جملا من
الموضوعات التي لم يذكرها ورتبته على الابواب كترتيبه *

The arrangement and divisions are the same as in the abridgment. A note on the title-page, indicating the title of the work as well as the author's name, runs thus:—

كتاب الذيل لكتاب اللآلئ المصنوعة فى الاحاديث الموضوعه وهو
الذى اورد فيه من الموضوعات التي لم يذكرها ابن الجوزي فى كتاب
الموضوعات - للشيعه عبد الرحمن جلال الدين السيوطي *

The work was printed at the 'Alawī Press, Lucknow, A.H. 1303.

Foll. 154-201: *An Nukat al Badī'at*, a collection of nearly 300 reliable Ḥadīṣ, which were wrongly entered by Ibn Jawzī in his work as false Ḥadīṣ.

Beginning:—

الحمد لله والصلوة والسلام على رسوله وبعد فان كتاب الموضوعات
جمع الامام ابو الفرج ابن الجوزي قد نبه الحافظ قديماً وحديثاً على ان
فيه تساهلاً كثيراً او احاديث ليست بموضوعه *

The colophon runs thus:—

هذا آخر ما اردته في هذا الكتاب من الاحاديث المتعقبه لا سبيل
الى ادراجها في مسلك الموضوعات وعددتها نحو ثلثمائة *

warning directed against those who commit the offence of fabricating Ḥadīṣ, which shows clearly that the Prophet noticed the offence in his own time, and foresaw its being committed in the future. The leading traditionists, in order to preserve the faith of Muslims in tradition, devoted much labour to collecting the false Ḥadīṣ, and in settling the principles and rules for testing them (ثم نهضت جهابذة الحديث بكشف عوارها ومحوها), see Ibn Ṣalāḥ, p. 45. A number of the traditionists composed works on this branch.

A copy of the work is noticed in Cairo, vol. i, p. 445.

The present work was also printed at the 'Alawî Press, A.H. 1303.

Both works are written in good Naskh. Not dated, apparently 11th century A.H.

No. 315.

foll. 118; lines 19; size $9\frac{1}{2} \times 6$; 7×4 .

تذكرة الموعوظات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Ḥadīṣ, arranged in 110 Bâbs and a Khâtimah, by Muḥammad bin Ṭāhir al Patanî, محمد بن طاهر البتني, a well-known Indian traditionist, who was born in A.H. 914 = A.D. 1501 at Nahar Wālih (a city in Gujarât), where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A.H. 944 for Mecca, where he studied for a considerable period and completed his studies under Ibn Ḥajar (d. A.H. 974 = A.D. 1665), 'Alî Muttaqî (d. A.H. 975 = A.D. 1666), and others. After gaining a vast knowledge of Muḥammadan literature, he devoted special attention to Sūfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sūfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sūfî; and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muḥammad of Jawanpore, who had declared himself Imâm Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines; but they did not listen, and declared war. However, the author, with his disciples and pupils, also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A.H. 980, with no result. When the Emperor Akbar (A.H. 963-1014 = A.D. 1556-1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kuka, the first Governor of Gujarât, to help the author against the Mahdawîs; and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahîm Khân Khânân (the

second governor), the Mahdawis again flourished, and at his instigation plotted against the author who, noticing this happening, set out to pay a visit to Akbar to inform him about the event; but unfortunately, on his way to Agra, in A.H. 986 = A.D. 1598, he was killed by some Mahdawis between 'Ujain and Sârangpore. His dead body was brought to Patan, where it was buried. More than eight works of the author are known. For the author's life, see *An Nûr as Sâfir*, fol. 367; *Subhat al Marjân*, fol. 98^a; *Ithâf an Nubalâ*, p. 397; *Hadâ'iq al Ḥanafiyah*, p. 386.

Beginning:—

الحمد لله الذي ميّز الخبيث من الطيب واحرز الحديث
بالعلماء النقاد عن الخطأ والكذب وبعد فقد قال اضعف عباده القوي
الولي محمد بن طاهر بن علي الهندي الخ *

In the preface the author, after dealing with the principles of this branch, makes a serious attack against the traditionists who were in favour of fabricating Ḥadīṣ for ترغيب وترغيب (warning and encouragement). The present work was composed in A.H. 958, as appears from the following: وكان اختتام التبتيض في سابع ذي قعدة : يوم الجمعة سنة ثمان وخمسين وبسعمائة.

For other copies of the work see Āṣifiya Library, Haiderabād printed list, vol. i, No. 133; Rampûr printed list, p. 69.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 316.

fol. 108; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

الموضوعات

AL MAUDÛ'ÂT.

A work on a collection of those Ḥadīṣ which are unanimously regarded as false Ḥadīṣ, arranged in alphabetical order, by Mullâ 'Alī Qârî القاري (d. A.H. 1014 = A.D. 1605; see *Lib. Cat*, vol. v, part i, p. 287).

Beginning:—

الحمد لله الذي انزل القرآن العظيم وبينه بالاحاديث الثابتة من الغبى

لكرم الخ *

Foll. 1-12 : Contain a short history of the fabrication of Ḥadīṣ, and a warning against doing so.

Foll. 13-76^a : Ḥadīṣ admitted to be false.

Foll. 76^b-108 : Rules and principles for the present branch, and some other connected points. The author says he did not give any space in the present work to a Ḥadīṣ, which, according to some, is false, while others hold it to be correct.

For other copies of the work, see Cairo, vol. i. p. 404 ; A.S., 938-9 ; Alger, 552. This very work under the title of *البيات السنيات في تبئين احاديث الموضوعات*, is noted in Berlin, No. 1636.

This work was lithographed in India ; see Rafi' as Sutūr, p. 55.

Written in good Naskh. Not dated, apparently 11th century A.H.

AL AMÂLÎ.*

No. 317.

foll. 8 ; lines 17 ; size 9 × 6 ; 6 × 4½.

الجزء فيه مجالس من امالى ابي القاسم
ومن حديث ابي محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN ḤADÎṢ ABÎ MUḤAMMAD AL ḤASÂN BIN MUḤAMMAD AL KHALLÂL.

A fragment of 8 foll., consisting of an incomplete portion of Amâlî Abî 'al Qâsim and certain other Ḥadīṣ, narrated by Ḥasan al Khallâl.

* Al Amâlî refers to a work on Ḥadīṣ, comprising the traditions dictated by the Shaiḫs to their pupils, while sitting for teaching of the Ḥadīṣ. The teaching of Ḥadīṣ, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists. More than 25 works on the present subject are noticed in Ithâf, p. 24 ; Hâj. Khal., vol. i, p. 115.

Foll. 1-2: Incomplete portion of Amâlî; contain only the first fol. of the first Majlis and the last fol. of the last Majlis. The intermediate Majlises and some Ḥadîṣ of the first and the last Majlis are wanting in this copy.

By Abū'al Qâsim 'Abdalmalik bin Muḥammad bin 'Abdallâh bin Bishrân *ابن عبد الله بن محمد بن عبد الملك بن عبد الله بن بشران*, a traditionist of the 5th century A.H., who was alive in A.H. 428, and studied under Da'laḥ bin Aḥmad (d. A.H. 351 = A.D. 962); see Huffâz, vol. iii, p. 97.

Beginning:—

فُرِّعَ عَلَى السَّيِّدِ الْأَجَلِ الْأَمَامِ قَاضِي الْقَضَاةِ جَمَالِ الْإِسْلَامِ أَبِي بَكْرٍ مُحَمَّدَ
 بْنِ الْمُظْفَرِ بْنِ بَكْرَانَ بْنِ عَبْدِ الصَّمَدِ بْنِ سَلَمَانَ الشَّامِيِّ وَأَنَا أَسْمَعُ وَأُبْنِي
 أَبُو الْفَتْحِ مُحَمَّدٌ يَسْمَعُ فَاقْرَأْ بِهِ أَخْبَرَكَ بِهِ حَدَّثَكُمْ الشَّيْخُ أَبُو الْقَاسِمِ عَبْدِ الْمَلِكِ
 بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ بَشْرَانَ فِي رَبِيعِ الْأَوَّلِ سَنَةِ ثَمَانٍ وَعِشْرِينَ وَارْبَعِمِائَةٍ
 بِبَغْدَادَ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ دَعْلَجُ بْنُ أَحْمَدَ بْنِ دَعْلَجٍ أَتَيْتُ رَسُولَ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجْمَعُ النَّخْ *

The above-quoted beginning, and the following note on the title-page, tell us that in Bagdâd in A.H. 428 'Alî bin Hibatallâh and his son, Abū'al Faṭḥ, studied the present work under Muḥammad bin Muẓaffar (d. A.H. 488 = A.D. 1095; see *Tabaqât Ibn Shuhba*, fol. 420), who transmitted the Ḥadîṣ of Amâlî from Abū'al Qâsim, and the other Ḥadîṣ from Khallâl:—

الْجُزْءُ فِيهِ مَجْلِسٌ مِنْ أَمَالِي أَبِي الْقَاسِمِ بْنِ بَشْرَانَ وَهِيَ حَدِيثُ
 أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ مُحَمَّدٍ الْخَلَّالِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَنَا بِذَلِكَ عَنْهُمَا
 السَّيِّدُ الْأَجَلُ قَاضِي الْقَضَاةِ أَبُو بَكْرٍ مُحَمَّدُ بْنُ الْمُظْفَرِ بْنِ بَكْرَانَ الشَّامِيِّ
 سَمِعْتُ عَلِيَّ بْنَ هُبَيْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ السَّلَامِ وَابْنَهُ أَبِي الْفَتْحِ مُحَمَّدَ *

The present Amâlî ends with the following note at the end of the last Majlis, which says that the MS. was studied by a group of traditionists in A.H. 487 under Muḥammad bin Muẓaffar, noted above.

بَلَغْتُ سَمَاعاً مِنْ أَوَّلِهِ إِلَى آخِرِهِ عَلَى قَاضِي الْقَضَاةِ مُحَمَّدِ بْنِ الْمُظْفَرِ بْنِ
 بَكْرَانَ الشَّامِيِّ إِطَالَ اللَّهُ بَقَاةً... فِي شَهْرِ رَمَضَانَ سَنَةِ سَبْعٍ وَثَمَانِينَ وَارْبَعِمِائَةٍ *

Foll. 2^b-8^a contain some Ḥadīṣ, narrated by Abū Muḥammad al Ḥasan bin Muḥammad bin Ḥasan bin al Khallāl بن محمد الحسن بن الحسن الخلال, a traditionist remarkable for his memory, who was born in A.H. 352 = A.D. 963 and died in A.H. 439 = A.D. 1048.

Beginning :—

و قرئ على الاجل فاضى الفضاة ابي بكر محمد بن المظفر بن بكران
الشامي ونحن نسمع اخبركم الشيخ ابو محمد الحسن بن محمد الحسن
الخلال..... قال قال رسول الله صلى الله عليه وسلم من قتل دون ماله فهو

شديد *

The notes on the title-page say that in A.H. 548 the MS. was studied by reliable traditionists of that period

The note on fol. 2^a, dated A.H. 487, suggests that the MS. was written in or before that year.

Written in good Naskh on thick paper.

No. 318.

fol. 8 ; lines 16 : size $6\frac{1}{2} \times 5 : 5\frac{1}{2} \times 4\frac{1}{2}$.

الا مالي

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Ḥadīṣ dictated by Aḥmad bin 'Abdarrahmān Al 'Irāqî (أحمد بن عبد الرحمن العراقي) to his pupils.

The author, who is commonly known as Abū Zar'a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence ; and he composed a number of works on those branches of literature, which testify to those merits. He was born in A.H. 762 = A.D. 1362, and studied in Egypt under his father, 'Abdarrahmān al 'Irāqî (d. A.H. 806 = A.D. 1404), and others. In A.H. 795 he travelled to Syria, where he attended lectures on Ḥadīṣ under the pupils of Ibn al Bukhārî (d. A.H. 690 = A.D. 1291). In A.H. 810 he renewed the system of teaching Ḥadīṣ by means of dictation, which had been discontinued from A.H. 806, after his father's death, as we learn from Raf' al Iṣr, fol. 33 : وعقد مجلس الاملاء بعد ان كان انقطع بموت شيخنا والدنا من سنة ست وثمانائة الى ان شرع هوفي سنة عشر. In A.H. 824 he was appointed Chief Justice

of Egypt. He died in A.H. 826 = A.D. 1422, see Brock., vol. ii, p. 67; Rafi al Iṣr, fol. 33; Ṭabaqât Ibn Shuhba, fol. 202.

The complete work is divided into many Majlis, while the present incomplete copy contains only the last eight lines of the 21st Majlis, the whole of the 22nd, 23rd and 24th Majlis, and the first folio of the 25th Majlis.

The MS. begins abruptly with the last portion of the 21st Majlis, thus:—

و سلم اهل المعروف فى الدنيا اهل المعروف فى الآخرة و اهل المنكر
فى الدنيا اهل المنكر فى الآخرة آخر المجلس الحادى والعشرين من
امالى الشيخ ولي الدين العراقي *

The 22nd Majlis (or sitting), which took place in the Madrasah Kâmilīyah of Egypt on the 27th Rabīʿ II, A.H. 811, begins thus:—

الحمد لله رب العلمين حدثنا الشيخ الامام العلامة الحافظ المحقق
مفتي المسلمين حجة المحدثين ابنى زرة احمد بن الشيخ الامام العلامة
الحافظ شيخ الاسلام زين الدين عبد الرحيم العراقي بالمدرسة الفاضلية بالقاهرة
المحروسة يوم الثلاثاء سابع عشرين شهر ربيع الآخر احدى عشر وثمانمائة.....
قال قال رسول الله صلى الله عليه وسلم انا اول شفيع يوم القيمة الخ *

The 23rd, 24th and 25th Majlis took place in the above-mentioned institution, A.H. 811, on the 4th, 11th and 18th Jumâda, I, respectively.

This work is rare; only one other copy of it is mentioned, viz., in Koper, 251.

Written in Naskh. Not dated, apparently 9th century A.H.

AL MU'JAM.

No. 319.

foll. 146 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

المعجم الصغير

AL MU'JAM AŞ ŞAĠÎR.

A collection of more than 1,000 *Hadîş*, transmitted by the author from his *Shaiḵhs* who exceed 1,000 in number. The names of the *Shaiḵhs* are arranged in alphabetical order, and only one *Hadîş* is quoted from each.

Author : Sulaimân bin Aḥmad bin Ayyûb at Ṭabarânî سليمان بن أحمد بن أيوب الطبراني, an eminent author and traditionist, who was born in 'Akka (a city in Syria), A.H. 260 = A.D. 870. His father, after educating him at his birth-place, travelled with him to Baġdâd, Mecca, Yaman and Egypt, where he studied under a number of traditionists, and became recognized as a most reliable authority on *Hadîş* ; hence he is called *Musnad ad Dunyâ* (the world's authority in *Musnad Hadîş*). He composed more than 20 works, most of which are on *Hadîş*. He died in A.H. 360 = A.D. 971 ; see *Huffâz*, vol. iii, p. 126 ; *Brock.*, vol. i, p. 167.

Ṭabarânî composed three works under the title of *Mu'jam*.

I. *Al Mu'jam Al Kabîr*, a work consisting of a list of names of *Şahâbis* (companions of the Prophet) arranged in alphabetical order, with *Musnad Hadîş* transmitted from them. The *Musnad Hadîş* transmitted from Abû Hurairah was intentionally omitted by the author from this *Mu'jam*, because he intended to compile an independent work on the said *Musnad Hadîş* ; but it appears that he could not carry out his plan.

II. *Al Mu'jam al Ausaṭ*, a work containing the *Shaiḵhs* of the author, and the entire *Hadîş* transmitted from them, in six volumes.

III. The present *Mu'jam*.

* *Mu'jam* means a work on any subject arranged in alphabetical order ; but here it refers to a collection of *Hadîş* transmitted by the traditionist from his *Shaiḵhs* (teachers), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch ; see *Hâj. Khal.*, vol. ii, p. 289.

Beginning :—

الحمد لله رب العلمين و صلى الله على سيدنا محمد و آله و صحبه
وسلم اخبرنا الامام الحافظ ابو القاسم سليمان بن احمد بن ايوب اللخمي
الطبراني احمد الله تعالى قال هذا اول كتاب فوائد مشائخي الذين كتبت
عنهم بالامصار خذت عن كل واحد منهم حديثاً واحداً وجعلت اسمائهم
على حروف المعجم *

For other copies of the work, see Paris, 2011 ; Br. Mus., 875.

The MS. is written in good Naskh, dated A.H. 1217.

One Maulavi Abdalaziz, a big zamindār and scholar of Bihār-sharīf in the Patna district, during his stay in Mecca sent the present MS. to one Maulavi Muhammad Rafiaddin, a scholar and zamindār of Shakrawān, a village in the Patna district.

بخدمت مولوي محمد رفيع الدين صاحب ساكن موضع شكاروان

ضلع عظيم آباد *

مرسله عبد العزيز عفى الله عنه

از مكه مشرقه

Maulavi Muhammad Rafiaddin presented the MS. to the Oriental Public Library, Bankipore.

No. 320.

foll. 160 ; lines 18 ; size $9\frac{1}{4} \times 5\frac{1}{4}$; 7×4 .

THE SAME.

Another copy of the preceding work. Written in Naskh, dated A.H. 1245.

A note on the title page says that the MS. was studied in A.H. 1276 by Husain bin Hasan, and again in A.H. 1280 by his son, Muhammad bin Hasan. It was purchased for 7 Riyāl (a Riyāl was equal to about two rupees) in Mecca, A.H. 1218.

No. 321.

fol. 4 ; lines 11 ; size 9×6 ; $5\frac{1}{4} \times 3\frac{1}{2}$.

قطعة من معجم ابن جامع

QIT'AT MIN MU'JAM IBN JAMÎ.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jamî', containing 7 Ḥadīṣ. transmitted from the author's seven Shāikhs.

By Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin 'Abdarrahmān bin Yahyā bin Jamî' محمد بن أحمد بن محمد بن أحمد بن عبد الرحمن بن يحيى بن أحمد, a Syrian traditionist of repute, who travelled in various Islāmic countries in order to study the Ḥadīṣ under various Shāikhs; hence he is called ذوالرحلة الكثيرة (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Ḥadīṣ, acquires the reputation of an authority in Ḥadīṣ and becomes known as الرحلة.

He was born in A.H. 305 = A.D. 917, and died in A.H. 402 = A.D. 1013. See Bustān al Muḥaddiṣin, fol. 62^b

Beginning:—

غالب بن وزير ثنا عبد الله بن وهب بن معاوية بن صالح عن ابي الزاهرية عن جبير بن يقين عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اذا احببت رجلا فلا تساره *

The colophon runs thus:— هذا آخر كتاب المعجم و الحمد لله رب العلمين.

A note at the end of the colophon says that the present MS. was compared carefully with the copy from which it was transcribed: قول بالاصل المنقول حسب الطاقه. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll. 3-4 contain Sanads, of which the oldest one is dated A.H. 606, which suggests that the present copy was written in or before that year.

AL MASHIKHAT.*

No. 322.

foll 250 ; lines 21 ; size 10 x 7 ; 8¼ x 5.

المشيخة مع التخریج

AL MASHIKHAT MA'A AT TAKHRĪJ.

An old and extremely valuable copy of *Mashikhat Ma'a 'At Takhrij*, a work consisting of additional references to the traditions of Ibn al Bukhārī's *Mashikhat*, a collection of traditions transmitted by Ibn al Bukhārī from his 65 male *Shaikhs* and 6 female *Shaikhs*. By Ibn az Zāhiri, a pupil of Ibn al Bukhārī. The traditions, with *Isnād* of Ibn al Bukhārī's *Mashikhat*, have been transferred verbatim to the present work ; and each *Hadīṣ* is followed by references to the other works on *Hadīṣ* in which it is found, as given by Ibn az Zāhiri.

The *Mashikhat* with *Takhrij* is in 13 parts, containing traditions transmitted from 62 male and 6 female *Shaikhs*; but a continuation of the same by Ibn az Zāhiri and Mizzi is designated here the 14th part of the work, and contains traditions transmitted from 3 male *Shaikhs*.

The author of *Mashikhat*, whose full name runs thus, 'Alī bin Aḥmad bin 'Abdalwāhid bin Aḥmad bin 'Abdarrahmān as Sa'dī al Maqdisī al Baġdādī علي بن احمد بن عبد الواحد بن احمد بن عبد الرحمن المقدسي البغدادي is known as Ibn al Bukhārī (ابن البخاري). He was born in Damascus, A.H. 595 = A.D. 1198, and studied there under his father, uncle and several other persons. He left the place, and travelled to Jerusalem, Alexandria, Emessa, Aleppo and Baġdād, and studied in those places under 65 male and 6 female *Shaikhs*, from whom he gathered the *Hadīṣ* in this work. Ibn al Bukhārī, by means of trade, earned considerable wealth during the course of his journeys ; and it is said that on his return to Damascus he bequeathed a large amount of his money to the Madrasah Diyā'iyyah,

* *Mashikhat* refers to a work on a collection of traditions, transmitted only from the *Shaikhs* who are admitted as authorities on the *Hadīṣ* and are specially reckoned as professors of the same. The *Shaikhs* in Mu'jam are arranged in alphabetical order, in *Mashikhat* in serial order. More than 15 authors are known, who composed works on this branch. For these works, see Hāj. *Khal.*, vol. ii, p. 273.

founded by his uncle. From A.H. 621 till his death in A.H. 690 = A.D. 1291 he spent his life as a professor of Ḥadīṣ in the Madrasah Diya'iyah and other institutions of Damascus. His reputation as a professor of Ḥadīṣ spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Ḥadīṣ. His notes and Sanads on the Musnād Tayâlasî (No. 241, Lib. Cat., vol. v, part i) prove him to have been an authority on Ḥadīṣ.

His autograph is found on fol. 344 of Musnād Tayâlasî attesting the Sanad, which runs thus :—

صح ذلك كتبه علي بن احمد تدد الوهاب *

Ibn Rajab, on the authority of Dahabî, remarks that the present author was the last traditionist who, in transmitting the Ḥadīṣ from the Prophet, based his narration on the eight reliable intermediate sources: وهو آخر من كان في الدنيا بينه وبين رسول الله صلى الله عليه ثمانية رجال ثقات. As stated above, the author devoted the greater portion of his life to the teaching of Ḥadīṣ; hence no other composition of the author, except the present one, is known to us. For the author's life, see Tabaqâṭ Ibn Rajab, fol. 262.

The full name of the author who added the Takhrij (references) runs thus: Jamâladdîn Abû'l-'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh, commonly called Ibn az Zâhiri, جمال الدين ابو العباس احمد. He was born in Aleppo, A.H. 626 = A.D. 1226, and studied under the author of Mashîkhat and under several other persons. He died in A.H. 699 = A.D. 1299, see Ḥuffâz, vol. iv, p. 271. Ibn az Zâhiri submitted a copy of Mashîkhat with Takhrij to Ibn al Bukhârî in Damascus, who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat, written by some one unknown, not dated, apparently 8th century A.H., is found on the folio attached to the title page, which runs thus :—

ترجمة الشيخ فخر الدين ابن البخاري المخرج له هذه المشيخة
علي وجه الاختصار هو علي بن عبد الواحد ... ولد سنة خمس وتسعين
وخمسمائة ... واول ما سمع سنة عشرين وستمائة وتوفي اثنى رحمة الله في
ثاني ربيع الاخر سنة تسعين وستمائة ودفن بسفح قاسيون *

The title page bears the following Sanad and notes :—

1. A Sanad, not dated; apparently the 8th century A.H. The writer of the Sanad, who does not reveal his name, says that in

A.H. 730 Fakhraddin Muhammad bin 'Abdarrahmân bin Muhammad bin 'Abdarrahmân al Ba'li (d. A.H. 732 = A.D. 1331) and others studied the work at the Madrasah 'Asrûniyah in Ḥalab in five sittings under the following two Shaikhs :—

I. Muḥammad bin Abî Bakr an Naqîb (d. A.H. 745 = A.D. 1345).

II. Bahâ'addin (d. A.H. 744 = A.D. 1344).

Husâin bin 'Umar (d. A.H. 779 = A.D. 1397) and others joined the sittings, and a licence to narrate the Ḥadîṣ was granted by the two above-mentioned Shaikhs to the scribe of the note and the students who attended the sittings. During their studies the present MS. was compared with the one they studied.

الحمد لله سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً مشتمل على اثنين و ستين شيخاً من الرجال و ست نسوة من الشيوخات على سيدنا ... ابي عبد الله محمد بن ابي بكر بن ابراهيم بن عبد الرحمن بن نقيب الشافعي و الشيخ بهاء الدين ابن اسحق بن ابراهيم بن محمد ... بسماعهما ... من المخرجة له ... فخر الدين ابي الحسن علي ابن البخاري . بقرأة فخر الدين محمد بن عبد الرحمن بن محمد بن عبد الرحمن البعلبكي جماعة اسمائهم على النسخة المقرؤة منها وعرض بهذه النسخة حال القرأة منهم الامام المحدث محيي الدين عبد القادر بن ابراهيم بن محمد بن ابراهيم الكفيلي و الحسين بن عمر بن حسن بن حبيب الدمشقي سمع ذلك في خمسة مجالس سنة ثلثين و سبعمائة بالمدرسة العصرية بحلب و اجاز لمن سمع ما يجوز لهما روايته *

II. An autograph note by Husâin bin 'Umar (d. A.H. 779 = A.D. 1397), who is mentioned in the above Sanad, and inherited the MS. from his father. 'Umar (d. A.H. 726 = A.D. 1326), says that he studied the present MS. twice, once in Ḥalab, A.H. 730 (see above Sanad) and again in Damascus, A.H. 733 (see Sanad on fol. 237^b).

سمع هذه المشيخة بحلب و دمشق حسين بن عمر *

III. A note indicating the fact that the first part was also studied by 'Umar, the father of the above-mentioned Husâin, and the former owner of our copy, runs thus سمع ما لكه عمر بن حسن بن

عمر بن حبيب عفى الله عنهم. A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No. II, on fol. 238^a, in which it is mentioned that 'Umar studied the work from the present copy.

IV. An autograph note by Muḥammad bin Ḥasan al Ḥalabī (d. A.H. 876 = A.D. 1472), commonly called ابن الحاج, an eminent Ḥanafī scholar, who in his note says that the MS. was in his possession for some time.

يثق بلطف الله الخفي محمد بن الحسن المشتهر بابن الحاج
الكنفى *

Foll. 1-16 : Part I. Contains Ḥadīṣ from the following four Shāikhs * :

1. I. Aḥmad bin 'Abdalwāhid (d. A.H. 623 = A.D. 1223), the father of Ibn al Bukhārī.
2. II. Muḥammad bin Kāmil (d. A.H. 603 = A.D. 1203).
3. III. Abū'l Ḥasan al Makkī (d. A.H. 603 = A.D. 1203).
4. IV. Abū Muḥammad Sa'd (d. A.H. 603 = A.D. 1203).

It is claimed by the author that no one except himself received authority for transmitting Ḥadīṣ from the 2nd and the 3rd Shāikhs: hence, after the Ḥadīṣ of the 2nd and the 3rd Shāikhs, he remarks thus:—

ليس على وجه الأرض من يروى عنه سواي *

Beginning:—

اخبرنا الشيخ الامام بقية المسندين رحلة وقته وحسة دهره ملحق
الاحفاد بالاجداد فخر الدين ابو الحسن عاي بن احمد المقدسي انا لله الله
الجنة و ايا نا برحمته بقرأتى عليه غير مرة قالت له اخبرك والذك الامام
شمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد
عبد الواحد بن احمد بن عبد الرحمن بن اسمعيل بن منصور السعدي
الكنبلي قراءة عليه و انت تسمع بحمص المدروسة شهر رجب من سنة
احدى و عشرة و ستمائة انا ابو السعادات نصر الله بن عبد الرحمن بن محمد
بن عبد الواحد القزاز قراءة عليه و انا اسمع ببغداد فى المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shāikhs; the Roman numerals indicate the Shāikhs mentioned in each separate part of the work.

و ثمانين و خمسمائة انا ابو الحسن المبارك بن عبد الجبار بن احمد الصيرفي
المعروف بابن الطيوري انا ابو الحسن علي بن احمد الفائي انا ابو عبد الله
احمد بن اسحاق بن خزيان القاضي و ابو عبد الله محمد بن ابراهيم جارست
... فالانا ابوبكر محمد بن بكر بن محمد بن عبد الرزاق بن داسه نا عبد الله
بن عمر نا الوليد بن مسلم بن نور بن يزيد عن خالد بن سعدان بن
عبد الرحمن بن عمر السلمي عن عرياض بن سارية رضى الله عنه قال صلى الله
رسول الله صلى الله عليه وسلم الغداة ثم اقبل علينا فوعظنا موعظة بليغة
ذرفت منها العيون ووجلت منها القلوب فقال قائل يا رسول الله ان هذه
الموعظة مودع فماذا تعمد اليها قل اوصيكم بتقوي الله و السمع و الطاعة
و ان عبدا حبشيا فانه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنني
و سفة خلفاء الراشدين المحدثين عضوا عليها بالفواجذ و اياكم و محدثات الامور
فان كل بدعة ضلالة *

Ibn az Zâhîrî, after quoting verbatim the Ḥadîṣ transmitted by
Ibn al Bukhârî, enumerates the works in which the traditions are
found. thus :—

هذا حديث شامي الاسناد حدث به الامام احمد بن حنبل في
مسنده رواه ابو داؤد في السنه - و رواه الترمذي في العلم *

It appears from the following note, to be found at the end of the
present part as well as at the end of each remaining part, that the
present copy was arranged in 13 parts, according to divisions made
by Ibn az Zâhîrî :—*اخر الجزء من تجرية المخرج*

The following notes are found at the end of the present part.

I. Says that the present MS. is a transcription of a copy
written by Şafîaddin al Armawî (d. A.H. 723 = A.D. 1323), and that it
was compared with the same.

بلغ مقابلة بالاصل المنقول و هو بخط صفى الدين محمود الارموي *

II. One Muḥammad bin Damilkû says that he studied from the
present copy in the Madrasah Jahâr Kasiyah, founded by جهر كس الخليلي
(d. A.H. 791 = A.D. 1391), under Shaikh Ibrâhîm (d. A.H. 724 = A.D.
1324) . بلغ قراءة على الشيخ ابراهيم العطار بمدرسة جهار كسية و كتبه محمد بن دميلىكو :

III. Muḥammad bin Fahd (*d.* A.H. 885 = A.D. 1480), in the following autograph note, tells us that in A.H. 836 he studied from the present copy in Damascus under a famous female traditionist, 'Ā'isha, commonly called ابنة الشرائحي.

بلغت قراءة في الاول على ابنة الشرائحي بسفح قاسيون بدمشق كتبه
محمد المدعو عمر بن فهد المكي في سنة ست و ثلاثين و ثمانمائة *

Muḥammad bin Fahd, in his work *Al Mu'jam*, mentions 'Ā'isha as one of his *Shaiḫs*, and corroborates the fact mentioned in the above autograph note, thus:--

قرأت عليها (عائشه) مشيخة ابن البخاري و ذيلها و الترجمة الملحقه

بها *

Foll. 17-31 : Part II Contains Hadīṣ from two *Shaiḫs* :

5. I. Abū 'Alī Ḥanbal bin 'Abdallāh (*d.* A.H. 604 = A.D. 1204).

6. II. Abū'l Ma'ālī bin Muḥammad (*d.* A.H. 606 = A.D. 1206).

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part.

I. An autograph note by Ibrāhīm bin Yūnus al Ba'li (*d.* A.H. 740 = A.D. 1341), who, in his note, says that Fakhraddīn al Ba'li (*d.* A.H. 732 = A.D. 1332) studied the work in A.H. 730 in Ḥalab, under Muḥammad bin Naqīb (*d.* A.H. 745 = A.D. 1345) and Bahā'addīn (*d.* A.H. 744 = A.D. 1344).

بلغ الحافظ فخر الدين ابن البعلبي قراءة على قاضى القضاة شمس
الدين ابي عبد الله محمد بن الفقيہ و بهاء الدين ابن عسرون بسماعه من
ابن البخاري و ذلك بمدينة حلب في يوم السبت مستهل ذى الحجة
سنة ثلاثين و سبعمائة كتبه ابراهيم بن يونس البعلبي *

It is evident that the present note is an abstract of the Sanad on the title-page (see above).

II. One Ibrāhīm al 'Ajlūnī (*d.* A.H. 872 = A.D. 1470) tells us that he studied the work under *Shaiḫ* 'Alī بن المجلوني على الشيخ على.

III. An autograph note by Ḥusain bin 'Umar (*d.* A.H. 779 = A.D. 1397), to whom this copy once belonged, who in the Sanad on fol. 237 says that in A.H. 733 he studied the work from the present copy in Damascus.

بلغت قراءة في الاول على شيخنا الحافظ علم الدين البرزالي في
يوم الاربعاء ثالث عشر في الحجة سنة ٧٣٣ بدار الحديث النورية بدمشق
كتبه الحسين بن عمر بن حبيب الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title-page strongly suggests that the scribe of the Sanad was Husain bin 'Umar.

Foll. 32-50 : Part III. Contains Ḥadīṣ from two Shaikhs and a few Ḥadīṣ from a third Shaikh :

7. I. Abu 'Umar Muḥammad bin Aḥmad al Maqdisī (d. A.H. 607 = A.D. 1207).
8. II. Muḥammad bin Wahab bin Salamān (d. A.H. 606 = A.D. 1206).
9. III. 'Umar bin Muḥammad (d. A.H. 607 = A.D. 1207).

The present part, besides notes identical with those at the end of the 2nd part, contains the following notes towards the end :—

I. A note by an anonymous person, who, on the evidence of the Sanad, No. I, on fol. 250, remarks that Muḥammad bin Khaidarī (d. A.H. 894 = A.D. 1489) and his sister, Sâ'ira, studied the work under 'Ā'isha (d. A.H. 836 = A.D. 1434), a female traditionist referred to in the note, No. III, at the end of the 1st part.

II. Some one, on the evidence of the Sanad on fol. 240^b remarks that in A.H. 736 Muḥammad bin Tuḡrul (d. A.H. 736 = A.D. 1336) studied the work under 'Alī bin Ibrāhīm aṣ Ṣairafī (d. A.H. 740 = A.D. 1340), in Ḥalab.

بلغ السماع في الاول على ابن الصيرفي بحلب سنة ٧٣٦ بقراءة
محمد بن طغرل *

Foll. 51-68 : Part IV. Contains the few remaining Ḥadīṣ from the third Shaikh referred to in the 3rd part and Ḥadīṣ from the following two Shaikhs :

10. I. Al Khidr bin Kāmil (d. A.H. 608 = A.D. 1208).
 11. II. Ḡālīb bin Abī Muḥammad (d. A.H. 608 = A.D. 1208).
- As the notes at the end of this part are the same as at the end of the 3rd part.

Foll. 69-80^a : Part V. Contains Ḥadīṣ from the following four Shaikhs :

12. I. 'Abdaljalīl (d. A.H. 610 = A.D. 1210).
13. II. Abū'l Futūḥ Muḥammad bin 'Alī (d. A.H. 612 = A.D. 1212).

14. III. Muḥammad bin ‘Abdallāh (*d.* A.H. 612 = A.D. 1212).

15. IV. ‘Abdalwāhid bin Ismā’il (*d.* A.H. 613 = A.D. 1213).

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end :—

بلغ كتابه قراءة على والده الحافظ العلامة برهان الدين سبط ابن العجمي
اجاز بسوالي وكتبه احمد بن ابراهيم المحدث *

Aḥmad bin Ibrāhīm, the scribe of the above note, says that he studied the work from this copy under his father, Ibrāhīm (*d.* A.H. 841 = A.D. 1339), and received the Sanad for narrating the present work from his father.

Foll. 80^b–106 : Part VI. Contains Ḥadīṣ from three Shaikhs :

16. I. Abū’l Yaman Zaid bin Ḥasan al Kindī (*d.* A.H. 613 = A.D. 1213).

17. II. Abū’l Faṭḥ Muḥammad bin ‘Abdalḡanī (*d.* A.H. 613 = A.D. 1213).

18. III. Abū Aḥmad Shujā’ (*d.* A.H. 613 = A.D. 1213)

The notes at the end of this part are the same as in the previous part.

Foll. 107–129 : Part VII. Contains Ḥadīṣ from six Shaikhs :

19. I. Hibatallāh bin Aḥmad (*d.* A.H. 614 = A.D. 1214).

20. II. Abū’l Ḥajjāj Yūsuf (*d.* A.H. 614 = A.D. 1214).

21. III. Ibrāhīm bin ‘Abdalwāhid (*d.* A.H. 614 = A.D. 1214).

22. IV. ‘Abdaṣṣamad bin Muḥammad (*d.* A.H. 614 = A.D. 1214).

23. V. Abū Muḥammad ‘Abdalwāhhāb (*d.* A.H. 615 = A.D. 1215).

24. VI. Abū’l Futūḥ Muḥammad bin Maḥmūd (*d.* A.H. 615 = A.D. 1215).

The notes at the end of this part are the same as at the end of the preceding part.

Foll. 130–147 : Part VIII. Contains Ḥadīṣ from five Shaikhs :

25. I. Aḥmad bin ‘Abdallāh as Salamī (*d.* A.H. 615 = A.D. 1215).

26. II. Abū’l Barakāt Dā’ūd bin Aḥmad (*d.* A.H. 616 = A.D. 1216).

27. III. Aḥmad bin Muḥammad al Ansārī (*d.* A.H. 616 = A.D. 1216).

28. IV. ‘Abdallāh bin ‘Umar (*d.* A.H. 616 = A.D. 1216).

29. V. Muḥammad bin ‘Umar (*d.* A.H. 618 = A.D. 1218).

The notes at the end of the present part are the same as in the previous part.

Foll. 148-167 : Part ix. Contains Ḥadīṣ from six Shaiḵhs :—

30. I. Muḥammad bin K̲halaf (*d.* A.H. 618 = A.D. 1218).
31. II. Abū Muḥammad Hibatallāh (*d.* A.H. 618 = A.D. 1218).
32. III. Abū'l Ḥasan 'Alī bin Ṣābit (*d.* A.H. 618 = A.D. 1218).
33. IV. Abū 'Abdallāh Muḥammad bin Ibrāhīm (*d.* A.H. 618 = A.D. 1218).
34. V. Abū 'Abdallāh al Ḥasan (*d.* A.H. 620 = A.D. 1220).
35. VI. 'Abdallāh bin Aḥmad (*d.* A.H. 620 = A.D. 1220).

All the notes at the end are the same as in the previous part.

Foll. 168-184 : Part x. Contains Ḥadīṣ from nine Shaiḵhs :—

36. I. 'Abdalqawī (*d.* A.H. 621 = A.D. 1221).
37. II. Muḥammad bin Ḥasan (*d.* A.H. 622 = A.D. 1222).
38. III. 'Umar bin Badr (*d.* A.H. 622 = A.D. 1222).
39. IV. 'Abdarraḥmān bin Ibrāhīm (*d.* A.H. 624 = A.D. 1224).
40. V. Ḥusain bin Hibatallāh (*d.* A.H. 626 = A.D. 1226).
41. VI. 'Abdassalām bin Aḥmad (*d.* A.H. 626 = A.D. 1226).
42. VII. 'Umar bin Karam (*d.* A.H. 629 = A.D. 1229).
43. VIII. 'Abdallāh bin 'Abdalḡani (*d.* A.H. 629 = A.D. 1229).
44. IX. 'Abū 'Alī Ḥasan bin Aḥmad (*d.* A.H. 630 = A.D. 1230).

The notes at the end are the same as in the previous part.

Foll. 185-202 : Part xi. Contains Ḥadīṣ from seven Shaiḵhs :—

45. I. Ḥasan bin Yaḥyâ (*d.* A.H. 632 = A.D. 1232).
46. II. Aḥmad bin 'Umar (*d.* A.H. 633 = A.D. 1233).
47. III. Murtaḏâ bin Ḥâtīm (*d.* A.H. 634 = A.D. 1234).
48. IV. 'Abdallāh bin 'Umar (*d.* A.H. 635 = A.D. 1235).
49. V. Mukarram bin Muḥammad (*d.* A.H. 635 = A.D. 1235).
50. VI. Ja'far bin 'Alī (*d.* A.H. 636 = A.D. 1236).
51. VII. Muḥammad bin Ṭarkhān (*d.* A.H. 637 = A.D. 1237).

Foll. 203-219 : Part xii. Contains Ḥadīṣ from eleven Shaiḵhs :—

52. I. Ḥusain bin Yūsuf (*d.* A.H. 637 = A.D. 1237).
53. II. Zâfir bin Ṭāhir (*d.* A.H. 642 = A.D. 1242).
54. III. Abū Sulaimān 'Abdarraḥmān (*d.* A.H. 643 = A.D. 1243).
55. IV. Muḥammad bin 'Abdalwāḥid (*d.* A.H. 643 = A.D. 1243). The uncle of Ibn al-Bukhārī.

- 56 V. Abû Muḥammad ‘Abdarrahmân (*d.* A.H. 642 = A.D. 1242).
 57. VI. Yûsuf bin Kḥālīd (*d.* A.H. 648 = A.D. 1248).
 58. VII. ‘Abdalwahhâb bin Zâfir (*d.* A.H. 648 = A.D. 1248).
 59. VIII. Abû’l Qâsim bin ‘Abdarrahmân (*d.* A.H. 651 = A.D. 1251).
 60 IX. ‘Umar bin Sa’id (*d.* A.H. 655 = A.D. 1255).
 61. X. Aḥmad bin ‘Abdaddâ’im (*d.* A.H. 668 = A.D. 1268).
 62. XI. Naṣrallâh bin Ḥasan (*d.* A.H. 648 = A.D. 1248).

Ibn az Zâhirî, relying on his memory, states that Parts i-xii complete the list of male Shaikhs, from whom Ibn al Bukhârî transmitted the Ḥadîṣ; and the succeeding part contains Ḥadîṣ from female Shaikhs, as appears from the following colophon:—

قال المخرج رحمه الله هذا آخر ما تيسر جمعه مما وقع لنا من حديث
 شيوخ شيخنا فخر الدين من الرجال انابهم الله في الجنة واذكر في
 الجزء الذي يليه ما وقع لنا من حديث من سمع منه من النساء

But, later on, Ibn az Zâhirî mentions some more male Shaikhs of Ibn al Bukhârî, see Part xiv.

Foll. 220-237^a: Part xiii. Contains Ḥadîṣ from six female Shaikhs:—

- I. Ummu ‘Abdalḡanî (*d.* A.H. 604 = A.D. 1204)
 II. Zainab (*d.* A.H. 616 = A.D. 1216).
 III. Ummu ‘Abdalḡakam (*d.* A.H. 623 = A.D. 1223).
 IV. Râbi‘ah (*d.* A.H. 620 = A.D. 1320).
 V. Ruqaiyah (*d.* A.H. 621 = A.D. 1321).
 VI. Âminah (*d.* A.H. 631 = A.D. 1231).

Foll. 237^b-240: An autograph Sanad, dated A.H. 733, granted by Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) to his pupil, Ḥusain bin ‘Umar (*d.* A.H. 779 = A.D. 1397), the owner of our copy. The Sanad tells us that Ḥusain bin ‘Umar studied the entire work from the present copy under the above-mentioned Barzâlî in the Madrasah Nûriyah of Damascus, in ten sittings, and that authority for narrating the Ḥadîṣ of the present work, as well as some other works, was given to Ḥusain bin ‘Umar by Barzâlî.

قرأ على جميع هذه المشيخة المخرجة للشيخ فخر الدين على
 المقدسى المعروف بابن البخاري تخرج الشيخ جمال الدين الظاهري رحمهما

الله وهي ثلاثة عشر جزءاً و الجزء المذيل عليها و فيه ثلاث تراجم ترجمة ابن مسلمة الحنفى المخرج المذكور و ترجمة عبد المجيب الحنفي و ابن البرز ذيل بهما على المشيخة الحافظ جمال الدين المزي صاحب هذه النسخة الفقيه الفاضل المحدث الرئيس العدل شرف الدين ابو عبد الله الحسين بن الشيخ الامام العالم المحدث الصدر الكبير العدل الرضي زين الدين ابو حفص عمر بن حسن بن حبيب الدمشقي نفعه الله بالعلم و نفع به و قابل نسخته هذه معي حال القراءة و صححها ذلك في مجالس عشرة اولها يوم الاربعاء ثالث عشر ذي الحجة و اخذها يوم الخميس الثامن و العشرون منه من سنة ثلاث و سبعين و سبعمانه بدار الحديث الغورية بمدرسة دمشق و اجزت له رواية ذلك غني و رواية جميع ما يجوز لي روايته و بسمعه و بالشروط المعتبرة في ذلك

... ..

... ..

و كتب ابو القاسم بن محمد بن يوسف البرزالي الاشبيلي ثم الدمشقي غفر الله له و رحمه و الحمد لله رب العالمين *

In a note, below the Sanad, Barzâlî remarks that Taqiaddîn al Bukhârî (*d.* A.H. 735 = A.D. 1335) and others also joined the sittings.

II. A Sanad on foll. 238-240^a, written by the above-mentioned al Barzâlî, dated A.H. 687, gives us to understand that Aḥmad bin Ibrâhim al Farâzî (*d.* A.H. 705 = A.D. 1305) studied the present MS. under the author of *Mashîkhat* (Ibn al Bukhârî), in eleven sittings, at Jâmi' 'Umar in Damascus. A group of traditionists numbering more than 500, male and female, whose names are mentioned in the Sanad, including 'Umar bin Ḥasan, the owner of the present copy, and Barzâlî, the scribe of the present Sanad, joined the sittings; and Ijâza (permission) to narrate the Ḥadîṣ was granted by Ibn al Bukhârî, the author, to all students who attended the sitting. The Sanad runs thus:—

سمع جميع هذه المشيخة وهي ثلاثة عشر جزءاً على المخرجة له
 الشيخ السيد الامام العامل ملحق الاصغر بالاكبر فخر الدين ابي
 الحسن على بن الشيخ الامام العلامة شمس الدين ابي العباس احمد بن

عبد الواحد المقدسي الحنبلي المعروف بابن البخاري نفع الله ببركته بروايته
عن الشيخ المذكورين بقرأة الشيخ الإمام العلامة بقية السلف شرف
الدين أبي العباس أحمد بن إبراهيم السباع الفزازي الجماعة السادة
... ..

و صاحب هذه النسخة الفقيه الغاضل المحدث زين الدين أبو حفص عمر بن
حسن بن حبيب الدمشقي و كاتب السماع
القاسم بن محمد بن يوسف بن محمد البرزالي و صح و ثبت في مجالس
أحد عشر سنة سبع و ثمانين و ستمائة بالجامع المظفری ظاهر دمشق *

'Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of *حسبه* or Inspector of Weights and Measures of Halab. After his death, in A.H. 726 = A.D. 1326, his son, Husain bin 'Umar, inherited the MS.

III. A Sanad on fol. 240^b, dated A.H. 736, written by Muhammad bin Tuğrul, commonly called Ibn aş Şairafi (d. A.H. 737 = A.D. 1337), tells us that, in A.H. 736, the scribe of the Sanad studied the *Mashīkhat* and its continuation from the present copy, under 'Alī bin Ibrāhīm aş Şairafi (d. A.H. 740 = A.D. 1340), in six sittings, in Halab.

A group of male and female traditionists, noted in the Sanad, numbering not less than 200, joined the sittings; and *Ijāza* for narrating the Hadīṣ was granted by 'Alī bin Ibrāhīm to all the students who attended the sittings.

The Sanad runs thus :—

سمع جميع هذه المشيخة الإمام المسند فخر الدين ابن البخاري هذه
تخرج ابن الظهري وهي ثلاثة عشر جزءاً و الجزء المذيل عليهما وفيه ثلاث
تراجم ترجمة ابن مسلمة الحقها المخرج المذكور و ترجمة عبد المجيب
الحربي و ابن البرن ذيل بمما على المشيخة شيخنا الحافظ جمال الدين
على القاضي الصدر الغاضل المحدث الكبير علاء الدين ابني الحسن علي
بن إبراهيم بن علي بن إبراهيم بن أبي القاسم بن جعفر الانصاري ابن
الصيرفي بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بابن الصيرفي عفى الله عنه و الجماعة السادة و صح

ذلك و ثبت في مجالس اخرها يوم السبت ثالث عشر جمادي الاولى
سنة ست و ثلاثين و سبعمائة بحلب المحروسة و اجازهم المسع جميع
ما يجوز له روايته *

Foll. 241-249 : Part xiii. Continuation of the *Mashikhat* with *Takhrij*, by Ibn az Zâhiri and Mizzî, containing the *Hadîş* of Ibn al Bukhârî transmitted from his three male *Shaikhs*, omitted by Ibn az Zâhiri from the previous parts.

Foll. 241-242 : Contains the *Hadîş* which were noted by Ibn az Zâhiri himself, after completing the work in 13 parts, as the *Hadîş* transmitted by Ibn al Bukhârî from his *Shaikh*, Ibrâhîm at Tanûkhî, in A.H. 626.

The *Hadîş* is followed, as usual, by a reference by Ibn az Zâhiri to the works in which it is found.

The *Hadîş* opens thus :—

اخبرونا الشيخ ابو القسم الحسن بن ابراهيم بن هبة الله بن مسلمة
التفوشي و انا اسمع في ثاني شهر رمضان سنة عشرين و ستمائة بالجامع
المظفري بدمشق..... ان الغبي صلى الله عليه وسلم قال سورا صفو فكم
فان تسوية الصف من تمام الصلوة *

Foll. 242-249 : Contains the *Hadîş* which were noted by Mizzî (d. A.H. 742 = A.D. 1342) as the *Hadîş* transmitted by Ibn al Bukhârî from his two *Shaikhs*, and omitted by Ibn az Zâhiri from *Mashikhat Ma'a-at-Takhrij*. Mizzî, who was one of Ibn al Bukhârî's pupils (see, for his life, Lib. Cat., vol. v, part i, p. 141), quotes the *Hadîş* of Ibn al Bukhârî transmitted from the following two *Shaikhs*, and gives references to the works in which they are to be found.

I. 'Abdalmujib (d. A.H. 604 = A.D. 1204).

II. Hasan bin 'Alî (d. A.H. 625 = A.D. 1225).

Beginning :—

و مما الحقه الامام جمال الدين ابو الكجاج يوسف بن الزكي عبد
الرحمن بن عبد الرحمن بن يوسف المزي بذلك شيخان - الشيخ الاول
اخبرونا الشيخ الامام العامل الاجل الكبير عبد المجيب بن ابي القاسم النج *

The present part ends thus :—

اخر ما ذيل على هذه المشيخة الحمد لله و صلى الله على محمد
و آله و صحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part:—

I. Some one, in the following note, says that, in A.H. 687, Ṣafiaddin al-Armawī (*d.* A.H. 723 = A.D. 1323) and Ṣafiaddin Muḥammad bin 'Abdarrahmān (*d.* A.H. 715 = A.D. 1315) studied the present continuation under Ibn al Bukhārī.

سمع هذا الذيل اخرجہ المزي على الشيخ فخر الدين بقرأة صفى
الدين الارموي القرافي الشيخ صفى الدين محمد بن عبد الرحيم الارموي *

This note gives us every reason to hold that the Ḥadīṣ noted therein is admitted by Ibn al Bukhārī to be a Ḥadīṣ narrated by him.

II. Aḥmad bin Ibrāhīm, the scribe of the following note, says that he studied the present work with Ibn Ḥajar, the famous author (*d.* A.H. 852 = A.D. 1449; see, for his life, *Lib. Cat.*, vol. v, part i, p. 49), under Ibrāhīm (*d.* A.H. 814 = A.D. 1438), the father of the scribe.

سمعت جميع هذه المشيخة على و الذي الحافظ برهان الدين
بن اسحق ابراهيم المحدث بقرأة الحافظ العلامة شهاب الدين احمد بن
حجر كتبه احمد بن ابراهيم *

Fol. 250 bears two Sanads:—

I. A Sanad, dated A.H. 837, written by Muḥammad bin Muḥammad al Khaidārī (*d.* A.H. 894 = A.D. 1489), gives us to understand that, in A.H. 837, the same Muḥammad bin al Khaidārī studied the work from the present copy, in five sittings, in Damascus, under a famous female traditionist, 'Ā'ishah (*d.* A.H. 848 = A.D. 1445). A number of male and female students, not less than 50, mentioned in the Sanad, joined the sittings; and Ijāza was granted by 'Ā'ishah to all the students who joined the sittings. The Sanad runs thus:—

الحمد لله و سلام على عبادة الدين اصطفى سمع جميع المشيخة الامام
فخر الدين ابى الحسن علي بن احمد بن عبد الواحد البخاري و تخريج
شهاب الدين احمد الظاهري و الذيل عليها للحافظ المزي - علي الشيخة
الصالحة ام عبد الله ابنة ابراهيم بن خليل بن محمود بن يوسف بن تمام
البلعكي
... ..
... ..

وصح ذلك في خمسة مجالس سنة سبع و ثلاثين و ثمانمائة و كاتب
السماع محمد بن محمد بن عبد الله الخيزري و اجازت المسمعة كلا من
الحاضرين *

II. A Sanad, dated A.H. 839, written by Muḥammad bin Ṭibī aṣ Ṣafawī, who informs us that with a few others, in A.H. 839, he studied the work from the present copy under the above-mentioned 'Ā'ishah, and received the Sanad from her.

The work is rare; only one copy of it is noticed in Paris, No. 750.

Though the copy is not dated, yet the Sanad on foll. 238-240^a (which is dated A.H. 687) gives us reason to hold that the present MS. was written in or before that year.

Written in good Naskh.

The fact that a large number of scholars and traditionists, male and female, studied from the present copy, and that a group of more than 500 students (male and female) together studied from this copy under the author, Ibn al Bukhārī (see Sanad on foll. 238-240^a), and that many autograph notes and Sanads are found in the present copy, is evidence that this is one of the most valuable MSS. in the Oriental Public Library. The founder of the Library, Khudā Bakhsh, remarks thus on the title-page:—

اس کتاب کو کبھی کتب خانہ سے باہر نہونا چاہئے خدا بخش *

(The MS. must never be allowed to be taken out of the Library.) The facts noted above may, perhaps, be among the reasons for this remark of the founder; but it is also to be noted, as Mr. V. C. Scott O'Connor states, on the authority of Professor Jadunath Sarkar, in his 'An Eastern Library,' p. 7, that the present MS. is one of two MSS. which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself.

AL HADYU.*

No. 323.

foll. 326; lines 35; size $12\frac{1}{2} \times 8\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

زاد المعاد في هدي

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL
'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (اخلاق), customs (عادات), medicine, etc. Every act and order is authenticated by Ḥadīṣ, quoted from reliable works. The Ḥadīṣ is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328) in questions relating to jurisprudence and theology; and, wherever necessary, he remarks upon the merit of the Ḥadīṣ. The entire work is in three parts, bound in one volume.

Author: Abū 'Abdallāh Muḥammad bin Abi Bakr bin Ayyūb al Qaiyimī ابو عبد الله محمد بن ابي بكر بن ايوب القيمي, a follower of the Ḥanbalī school, who is specially known for his vast erudition in the Qur'ānic branches, jurisprudence, Ḥadīṣ, theology and grammar. He was born in A.H. 691 = A.D. 1299. He studied under Ibn Taimiyah and others. He worked as a professor in the Madrasah Ṣadariyah in Damascus, and was appointed Principal of the Madrasah Jawziyah in Damascus. He had a great love for his Shaikh, Ibn Taimiyah, and from A.H. 712 till the death of Ibn Taimiyah in A.H. 728 spent his life in supporting the latter's views in religious discourse; and, for this reason, he was sent to jail with Ibn Taimiyah in A.H. 726, and remained in prison till A.H. 728. (For the cause of the latter's imprisonment, see No. 462/1 below.) The author com-

* The author of *Ithāf*, on p. 86, remarks that no one else prior to the author of *Zād al Ma'ād* is known to have composed a work on the present subject; and whoever after him composed any work on it based his opinions on *Zād al Ma'ād*

مثل وي در اسلام تأليف نشده و هر كه در هدي تصنيفي كرد تابع و آخذ ازوست الخ *

posed more than 20 works on different subjects. As he based his works, in general, on his own critical investigations, they are regarded as of high value. He died in A.H. 751 = A.D. 1350. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 265; Ṭabaqât Ibn Rafab, fol. 275; Brock., vol. ii, p. 106.

Foll 1-97 : Part I.

Beginning :—

رب يسر و اعن يا كريم و صلى الله على سيدنا محمد الامين و على
آله الاكرمين الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على
الظالمين النخ *

The author, after giving a short life of the Prophet, begins the work on fol. 17 thus :—

فصل و كذلك كان هديه صلى الله عليه وسلم و سيرته فى الطعام لا يرد
موجودا النخ *

The present part ends on fol. 97 thus :—

انتهى الجزء الاول من ثلاثة اجزاء من كتاب زاد المعاد *

The present part was transcribed in A.H. 1154.

Foll. 97-210 : Part II.

Beginning :—

و به نستعين فصل في هديه في الجهاد و الغزوات النخ *

The present part was transcribed in A.H. 1156, and ends thus :
تم الجزء الثاني من زاد المعاد

Foll. 211-326 : Part III.

Beginning :—

فصل في هديه صلى الله عليه وسلم في علاج العشق *

The colophon, telling us that the present part was transcribed in A.H. 1157, runs thus :—

تم الكتاب بعون الملك الوهاب و كان الفراغ من شهر جمادى الاولى
سنة ١١٥٧ على يد مالكه افقر العباد و احقرهم اسمعيل بن محمد بن احمد
بن الحسين *

The present work was lithographed in the Cawnpore Nizâmî Press, A.H. 1298.

For other copies of the work, see Cairo, vol. i, p. 346; Goth, 2.

All the parts are written by the scribe *اسماعيل بن محمد بن احمد بن الحسين*. A note by the scribe suggests that he transcribed the present work for his own use.

The following note by the scribe, on the title-page, tells us that the marginal notes in the present copy were transcribed from a copy belonging to *Muḥammad bin Ismâ'il al Amîr* (d. A.H. 1182 = A.D. 1769), a well-known author and a scholar of repute. See No. 339, below.

و كل ما كان في حواشي هذه النسخة منسوبا و غير منسوب فهو من
نسخة شهيد السنة العلامة الحافظ محمد بن اسماعيل الامير *

Muḥammad bin Ismâ'il al Amîr, in the following verses, quoted in *Ithâf*, p. 175:—

اتعبت نفسي في تحصيله فعسى
افوز بالهدي في مستقبل العمر

expresses his long-felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy.

AḤÂDÎŞ AL AḤKÂM.*

No. 324.

fol. 206; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

[منتخب شرح السنة]

MUNTAKHAB U SHARḤ AS SUNNAH.

An incomplete copy of an abridgment of the *Sharḥ as Sunnah* of *Bağawî* (d. A.H. 516 = A.D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on *Ḥadîş*, called *Aḥâdîş al Aḥkâm*, consisting of a collection of *Ḥadîş* relating

of traditions which are sources of ordinances of jurisprudence, and also on some other Ḥadīṣ on miscellaneous matters, with an explanation of difficult passages in these Ḥadīṣ. (For a copy of the work, see Berlin, No. 1295.)

By Ṣafiaddin Muḥammad bin Abī Bakr al Armawī صفي الدين محمد بن أبي بكر الأرموي, a traditionist and scholar of vast information, who was born in Qirafa (in Egypt), A.H. 647 = A.D. 1247, and studied under a number of scholars and traditionists. He settled permanently in Damascus, where he died in A.H. 723 = A.D. 1323. See Ad Durar al Kāminah, vol. ii, fol. 590.

The MS. begins abruptly thus:—

أخبرنا والدي إمامنا أخبرنا أبو بكر محمد بن اسحاق أخبرنا محمد بن
العلاء ابن كريب أخبرنا أبو اسامه بن هشام بن عروة عن أبيه عن سفيان بن
عبد الله الثقفي قال قلت يا رسول الله قل لي في الإسلام قولاً لا أسأل
أحدًا بعدك قال قل أمنت بالله النعم *

The author, in several places, introduces his own views regarding the explanation of Ḥadīṣ with the following words مختصرة قال (he who made the abridgment says thus); and on fol. 50^a his full name is mentioned thus:—

قال الشيخ صفي الدين أبو الثناء محمود بن أبي بكر محمد بن
حامد الأرموي لعلة أراد ما روى أن الله كتب الإحسان على كل شيء *

The use of the word Shaikh for the author in the above-quoted passage is one indication, among others, that the work was arranged by some pupil of the author. Frequent reference is made to the *Nihâyâ* of Ibn Aṣīr (d. A.H. 606 = A.D. 1209), thus: قال ملخصه قال ابن الأثير في: *النهاية*. On the margin of fol. 151^a it is stated that he (Armawī) studied Sharḥ as *Sunna*, in A.H. 673, under Yaḥyâ bin 'Alī and Abū Muḥammad bin 'Abdallāh bin 'Alī. Hāj. Khāl., vol. i, p. 493, mentions an abridgment by Maḥmūd al Armawī, without quoting the beginning or giving any description of it.

The MS. ends thus:—

قال حدثني أبي عن جدي أنهم جمعوا القرآن على عهد عثمان
وأنهم فضوا المصاحف على هذا *

to points of jurisprudence, collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Ḥadīṣ connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Ḥadīṣ in support of their versions.

The following note at the end says that, in A.H. 734, the present copy was compared by one Muḥammad bin 'Attar with the original MS.

بلغ مقابلة باصل المؤلف بحسب الطاقة و الامكان و ذلك في مجالس
اخرها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و ثلثين
و سبعمائة و صلى الله على محمد و آله و صحبه وسلم تسليما كتبه محمد بن
القطار الشافعي *

The above note suggests that the present copy was transcribed in or before A.H. 734.

Written in good Naskh.

No. 325.

fol. 379; lines 25; size 12×7 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

الباب منتخب شرح السنة

AL LUBÂB MUNTAKHAB U SHARḤ AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawī's *Sharḥ as Sunnah*, in two parts, bound in one volume; designated at the end of the first part, as well as at the beginning of the second part, as *Al Lubâb* by the scribe who completed the transcription in A.H. 736. Some one, most probably on the authority of the scribe, noted on the title-page *Al Lubâb* as the title of the present abridgment. Hâj. Khal., vol. i, p. 493, mentions an abridgment of *Sharḥ as Sunnah*, under the title of *Al Lubâb*, by 'Abdallâh bin Ḥasan bin 'Abdalmâlik al Wâsiṭī; but the beginning given by Hâj. Khal., which runs thus: والحمد لله رب العالمين does not agree with the beginning of the present work. Hâj. Khal. does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS.. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallâh bin Ḥasan, the author of the abridgment mentioned by Hâj. Khal., is not given by him, and has not been traced in any biographical work; but the

following words of the scribe quoted in the colophon, dated A.H. 736, افاض على مؤلفه وعلى منتخبه شأبيب الرحمة والغفران وكساهما جلا بيب (الرضوان) suggest that the author of the present abridgment died before A.H. 736. Again, the fact that the author, on fol. 7^b, when mentioning Baiḍāwī (d. A.H. 685 = A.D. 1286) as his teacher, uses for him the words سره قدس (a term which is particularly applied to a dead person) at once gives us reason to believe that the work was composed after A.H. 685, as appears from the following:—

وهي مذكورة في شرح كتاب المصابيح لسيدى و استاذى عبد
الله بن عمر البضاوى قدس الله سره فليطلب منه الخ *

Foll. 1-209 : Part I.

Beginning:—

الحمد لله الذي انزل على عبده الكتاب و لم يجعل له عوجاً و ارسل
محمداً بالحق رحمة للعالمين اما بعد و لما كان علم الحديث
رئيس علوم الدين و رأسها فكان كتاب شرح السنة للشينخ الامام الرباني
ناصر الحديث ركن الاسلام ابى محمد الحسن بن مسعود البغوي... سنخ لى
ان أشرف لها باختصاره و تجريد درره و فوائد و النقاط فقرة حاذفاً للاسنانيد
الخ *

The present part was transcribed in A.H. 734, as appears from the following colophon, which runs:—

تم النصف الاول من لباب كتاب شرح السنة على يد احقر
خلق الله برطاس بن داؤد القاروقى الاصطخرى سنه اربع و ثلاثين
و سبعمائة و الحمد لله حق و حدة *

Foll. 210-379 : Part II.

Beginning:—

اما بعد حمد الله الكبير المتعال ... فهذا هو النصف الاول من لباب
كتاب شرح السنة كتاب النكاح *

The present part was transcribed in A.H. 736 by the same scribe. The colophon runs thus:—

وقع الفراغ من تحرير هذا المنتخب من شرح السنة افاض على
مؤلفه و على منتخبه شأبيب الرحمة و الغفران و كساهما جلا بيب الرضوان
على يد احقر العباد برطاس بن داؤد لسنة ست و ثلاثين و سبعمائة *

Written in good Naskh.

Scribe : برطاس بن داود

The present copy was, in A.H. 930, in possession of one 'Allâma bin Ḥasan bin 'Alī al Baihaqī, as appears from the following note :—

من عوارى الزمن دخل في نوبة العبد الفقير المحتاج الى روية ربه
..... : علامة بن حسن بن على البيهقي اماله فى شهر ربيع الاول سنة
ثلثين و تسعمائة *

Another note suggests that it was one of the MSS. collected by Mutawakkil 'Alallâh, a ruler of Yaman, for a short account of whom see No. 305, above.

من كتب المتوكل على الله

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS. was in their possession till A.H. 1211 :—

I. An autograph note by Mahdī li dīnallâh (A.H. 1160-1190 = A.D. 1774-1747 ; see Lane Poole, p. 153) runs thus :—

الحمد لله من كتب افقر عباد الله الى رحمة الله المهدى لدين الله
العباس بن منصور بالله غفر الله له وللمؤمنين و المؤمنات انه ولي
الحسنات *

II. An autograph note by Qâsim, the first son of Mahdī li dīnallâh, runs thus :—

الحمد في دول افقر العباد القاسم بن امير المؤمنين المهدى لدين الله *

III. An autograph note by Maṣṣūr billâh, the youngest son of Mahdī li dīnallâh, runs thus :—

الحمد لله من كتب المنصور بالله رب العلمين و لد امير المؤمنين
المهدى لدين الله *

In A.H. 1234 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Ḥamidallâh Khân, an Arabic scholar and zamīndar of Bardawân, in Bengal, from one Muḥammad Khân Ṣâhib, as appears from the following autograph of Ḥamidallâh Khân :—

بتاريخ سيوم شهر ربيع الثانى سنة ١٢٩٤ هجرى مطابق شانزدهم ماه
پهاگن سنة ١٢٢٥ بنگله از محمد خانصاحب بمبلغ هشت روييه خريده ام
..... سيد حامد الله خان *

The signatures of Hâmidallâh Khân and of his son Maḥmūd are found in many places, at the beginning as well as at the end of this copy.

No. 326.

foll. 274 ; lines 35 : size 12 x 8 ; 9½ x 5.

الاحكام الكبرى

AL AḤKÂM AL KUBRÂ.

A collection of traditions which are the sources of the ordinances of jurisprudence, ethics and prayers, collected from the six canonical collections of traditions, and from other reliable works, in two parts, bound in one volume.

Author : 'Abdalḥaqq bin 'Abdarrahmân bin 'Abdallâh al Azdi (d. A.H. 581 = A.D. 1185, see Lib. Cat., vol. v, part i, No. 204).

Foll. 1-120 : Part I.

Beginning :—

قال الشيخ الفقيه المحدث ابو محمد عبد الحق بن عبد الرحمن
الازدي الاشبيلي الحمد لله رب العلمين و الصلوة و السلام على
محمد خاتم النبيين و امام المرسلين ... اما بعد فقد وقفنا الله و اياكم فاني
جمعت هذا الكتاب متفرقا من احاديث رسول الله صلى الله عليه وسلم في
لوازم الشرائع و احكامه و حلاله و حرامه الى غير ذلك من الآداب
و ففونا من الادعية و الاذكار الخ *

The author, in the preface, remarks that the names of the works from which the traditions are quoted are noted below each Ḥadīṣ, and that the arrangement and division are the same as in the works of jurisprudence.

Foll. 102^b-274 : Part II.

Beginning :—

الجزء الثاني من الاحكام الكبرى تأليف شيخ الامام الحافظ ابي محمد
عبد الحق بن عبد الرحمن بن عبد الله الازدي ... مسلم عن ابي هريرة تبلغ
به قال تقوم الساعة الخ *

For other copies of the work, see Br. Mus., 1574; Cairo, vol. i, p. 260.

Written in good Naskh. Not dated, apparently 8th century A.H. Part I, and 8 folios at the beginning of the second part, are added in a later hand.

No. 327.

fol. 259; lines 44: size 10 × 7; 8 × 5½.

رياض الافهام في شرح عمدة الاحكام

RIYÂD AL AFHÂM FÎ SHARḤ 'UMDAT AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqiaddîn 'Abdalḡanî (d. A.H. 600 = A.D. 1203), a work on a collection of Ḥadîṣ which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim. The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Ḥadîṣ in support of their versions.

By Abû Ḥafṣ 'Umar bin 'Alî bin Sâlim bin Ṣadaqa ابو حفص عمر بن علي بن سالم بن صدقة, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlikî jurist and philologist of Alexandria. He visited Mecca on a pilgrimage, passing through Damascus in A.H. 730; and, shortly after his return to his native place, he died in A.H. 731 = A.D. 1331. See, for his life, Ad Durnal Kâminah, vol. ii, fol. 108.

Beginning:—

الحمد لله المتوحد بالكبرياء والكمال المتفرد بالعزة والجلال
 اما بعد فانه لما عزم جماعة من الطلبة على قراءة كتاب عمدة الاحكام اردت
 ان اجمع في هذا التعليق ما يمس في اثناء ذلك من المباحث المحققة
 وسميته رياض الافهام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work:

- I. ع. for Qâḍî 'Iyâḍ (d. A.H. 544 = A.D. 1149).
- II. ح. for Muḥiaddîn an Nawawî (d. A.H. 676 = A.D. 1278).
- III. ق. for Taqiaddîn bin Daḡiq (d. A.H. 702 = A.D. 1302).

We are not acquainted with any other copy of the present work.

The following colophon of the author, transcribed by the scribe, gives as the date of composition A.H. 710.

قال المصنف رحمه الله تعالى و كان الفراغ من تصنيفه في الكرة

الثانية يوم الاربعاء في اثنا عشر جمادى الاولى سنة عشر و سبعمائة *

Written in good Naskh. Dated, A.H. 792.

Scribe: فاسم بن محمد بن مسلم المالكي.

No. 328.

fol. 147; lines 35; size 12×7 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

المُنْتَقى

AL MUNTAQÂ.

An abridgment by the author himself of *Ahkâm al Kubrâ*, a larger work in five volumes, on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence.

Author: Abû l Barakât, Majdaddîn 'Abdassalâm bin 'Abdallâh bin Taimiyah ابوالبركات مجدد الدين عبد السلام بن عبد الله بن تيمية, the grandfather of the eminent author, Ibn Taimiyah (d. A.H. 728 = A.D. 1328). He is known as an authority on the following branches of Islamic learning, Ḥadīṣ, Jurisprudence and Grammar. He was born in Harrân (A.H. 590 = A.D. 1194), and studied in his native place under his uncle, and some other persons, till the end of A.H. 602. In A.H. 603 he left Harrân for Bagdâd, and studied there under Khatîb Bagdâdî (d. A.H. 622 = A.D. 1222) and other distinguished scholars. In A.H. 609 he came back to Harrân, where he spent his time in further studies. Before long he established his reputation in learning, and numbers of scholars and traditionists studied under him. Many traditionists transmitted Ḥadīṣ on his authority. In A.H. 651 he started for Mecca to perform the pilgrimage; and, shortly after his return, died in Harrân, A.H. 652 = A.D. 1254, or according to some in A.H. 653 = A.D. 1255.

For the author's life and works, see *Ṭabaqât Ibn Rajab*, vol. ii, fol. 151^b; Brock., vol. i, p. 394.

Beginning :—

قال الشيخ الامام العالم الورع الحافظ ... ابو البركات عبد السلام بن عبد
الله ... الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في
الملك

The author, in the preface, says that he collected the Ḥadīṣ in the present work (omitting the Isnād) from the Musnad of Imām Aḥmad bin Ḥanbal and from the six canonical collections of traditions.

Written in fair Naskḥ. Dated. Ṣan'â (in Yaman). A.H. 1112.

Scribe: محمد بن صالح بن يوسف.

No. 329.

foll. 266; lines 26; size 12×6 ; $8 \times 3\frac{1}{2}$

THE SAME.

Another copy of the preceding work, written in bold Naskḥ, dated A.H. 1274, beginning and ending like the above.

A note on the margin of fol. 566 says that the MS. came into the possession of one 'Abdalâziz in Mecca, A.H. 1292.

No. 330.

foll. 377; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

نيل الاوطار

NAIL AL AŪṬÂR.

A well-known and useful commentary on the preceding work in four volumes, by Muḥammad bin 'Alī bin Muḥammad Ash Shawkânī محمد بن علي بن محمد الشوكاني, a famous traditionist and scholar of Ṣan'â (in Yaman), who was born in A.H. 1177 = A.D. 1763. He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Ḥadīṣ and jurisprudence, as well as being Chief Justice of Ṣan'â. He died in A.H. 1250 = A.D. 1834. See, for his life, Ithâf p. 409. The author of Ithâf

claims that he was the first to bring a MS. copy of Shawkānī's Nail al Auṭār into India, and to introduce it to Indian scholars and traditionists.

VOLUME I.

Beginning :—

احمدك يا من شرح صدورنا الخ *

The present volume ends with the commentary on the chapter التشهد لسجود السهو بعد السلام.

Written in fair Naskh. Dated, 22nd Muḥarram, A.H. 1240.

A note at the end tells us that, in A.H. 1269, the present MS. was studied by one 'Alī bin Aḥmad under Aḥmad bin Muḥammad, the commentator's son.

No. 331.

fol. 328 ; lines 32 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

Beginning with the commentary on the chapter ابواب صلوة الجماعة and ending with the chapter باب ما جاء في وجوبها والحث عليها الفرع والعبرة.

Written in fair Naskh. Dated, A.H. 1240.

A note on the title-page, which runs thus : الحمد لله استكتبه لنفسه وللمن شاء من بعده المفتقر الى رحمة ربه القدير حسين بن احمد بن محمد الخزازي tells us that one Husain bin Aḥmad transcribed the present copy for his own use. As the handwriting of the first and second volumes is identical, we have reason to hold that the scribe of both volumes is the same Husain bin Aḥmad.

No. 332.

fol. 188 ; lines 38 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME III.

Beginning with the commentary on the chapter ما جلا في بيع النجاسة, one of the chapters of كتاب البيوع, and ending with the chapter العاقلة وما تحمله.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسن بن أحمد الرفاعي .

A note, written by the scribe at the end, gives us to understand that in A.H. 1228 he studied the present work from this very copy in the month of Ramadân under the author. This note is verified by the author, thus :—

صحيح ذلك كنده مؤلفه عمر الله له

A note on the title-page, written by the scribe of the two first volumes, tells us that in A.H. 1244 he purchased the present copy of the third volume from Ḥusain bin Aḥmad ar Rifâ'i, the scribe and owner of the same.

صار في ملك الفقير الى رحمة الله حسين بن احمد الخزازي وفقه الله
و فتح عليه في شهر جمادى سنة ١٢٤٤ و كان شراء من مالكه بواسطة الفقيه
عبد الله دلال الكتب *

No. 333.

fol. 217 ; lines 35 ; size 12 × 8 ; 9½ × 5

VOLUME IV.

Beginning with the commentary on the chapter *ما جاء في رجم* *الزاني*, a chapter from *كتاب الحدود*, and ending with the chapter *من* *الزاني* *ذم* *من* *الزاني*, the last chapter of the work.

Written in Naskh. Dated, A.H. 1228.

Scribe : حسن بن أحمد الرفاعي .

A note is found on the title-page, stating that the present copy came into the possession of Ḥusain bin Aḥmad al *Kharrâzî* in A.H. 1244.

Ḥusain bin Aḥmad al *Kharrâzî*, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A.H. 1240 ; and later on, in A.H. 1244, he purchased the last two volumes (see notes at the end of volumes III and IV). Thus he succeeded in obtaining the complete work.

The entire work was printed in eight volumes in Egypt, A.H. 1297.

No. 334.

fol. 360 ; lines 34-35 ; size $12\frac{1}{2} \times 8\frac{1}{2}$; $12 \times 6\frac{1}{2}$.

THE SAME.

Another incomplete copy of the same, corresponding with the first volume of the above.

Dated, A.H. 1244.

No. 335.

fol. 145 ; lines 9 ; size 7×5 ; $5\frac{1}{2} \times 4$.

الامام با حاديث الاحكام

AL ILMÂM BI AHÂDÎŞ AL AĤKÂM.

An old copy of an abridgment by the author of his larger work known as *Imâm fi Ahâdîş al Aĥkâm*, a big work on a collection of *Ĥadîş* which are the sources of the ordinances of jurisprudence, in 20 volumes.

Author : Muĥammad bin 'Alî bin Wahab محمد بن علي بن وهب, commonly known as Ibn Daqiq al 'Îd, born in A.H. 625 = A.D. 1228. He was formerly a follower of the Malîkî school ; but something turned his mind from that school, and made him a follower of the *Shâfi'î* school. In A.H. 695, after serving as a professor of Mâlîkî and *Shâfi'î* jurisprudence in certain institutions in Egypt, he was appointed Qâdî of the same place, and continued to serve as Qâdî till his death in A.H. 702 = A.D. 1302. He is commonly accepted as an authority by jurists and traditionists.

For the author's life, see *Ad Durar al Kâminah*, vol. ii, fol. 399 ; *Rafâ al 'Isr*, fol. 204 ; *Huffâz*, vol. iv, p. 273 ; *Brock.*, vol. ii, p. 263.

Beginning:—

قال الشيخ الامام العالم الحافظ المحدث تقي الدين ابو الفتح محمد بن الشيخ الامام مجد الدين ابي الحسن علي بن وهب. بن مطيع القشيري رضى الله عنه الشيرباز بن دقيق العيد... الحمد لله منزل الشرائع والاحكام ومفصل الحلال والحرام... وسميته كتاب الامام بلحاديث الاحكام وشروطي فيه ان لا اورد الاحديث من وثقه امام من مركي رواة الاخبار و كان صحيحاً على طريقة اهل الحديث الحفاظ الخ *

The work is rare ; only one copy is noticed in Kupr., p. 250.

Written in good Naskh, twenty-three years after the author's death, in A.H. 725.

Scribe : عبد الله المستغفر.

A note on the title-page says that the following verses, composed by 'Abdal'aziz bin 'Abdal'azim al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy :—

شاهد على ظهر نسخة من الامام بخط مؤلفه الامام الحافظ تقي
الدين ... لعبد العزيز بن عبد العظيم بن عبد الوهاب المالكي
جوزيت بالحسنى من الاسلام
يا واضع الامام في الاحكام
لخصت فيه فوائد السنين التي
هي عمدة الفتى لكل امام
نبت فيه على الصحيح واهله
وبسوت مطويا من الافهام
جعلته كنزا لكل مدرس
واعانة لافادة الاعلام
داويت ادواء الخلاف فمالها
بالناس امام مع الامام

No. 336.

fol. 195 ; lines 19 : size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. Fol. 1 is supplied in a later hand.

Written in fair Naskh. Dated, A.H. 861.

Scribe . ابراهيم بن احمد.

No. 337.

fol. 71; lines 25: size $9\frac{1}{2} \times 5\frac{1}{2}$; 8×5 .

المكرر في الحديث

AL MUḤARRAR FĪ AL ḤADĪṢ.

A very rare work on a collection of Ḥadīṣ without Isnād, dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnād of Imām Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855), Kitāb al 'Anwā' by Ibn Ḥayyān (*d.* A.H. 354 = A.D. 965), Mustadrak by Ḥākim (*d.* A.H. 405 = A.D. 1014). The arrangement and divisions of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Ḥadīṣ.

Author: Muhammad bin Aḥmad bin 'Abd alḥādī bin 'Abdalḥamīd bin 'Abdalḥādī المهادي بن عبد الحميد بن عبد الهادي بن عبد الحميد, a follower of the Ḥanbali school, who was known for his special merits in Ḥanbali jurisprudence as well as in tradition. He was born in A.H. 704 = A.D. 1304, and studied under many eminent scholars of his age, spending the greater portion of his time under the tutorship of Ibn Taimiyah (*d.* A.H. 728 = A.D. 1328). The famous historian and traditionist, Ḍahabī (*d.* A.H. 740 = A.D. 1340) and some others speak very highly of his merits and his authority. He died in A.H. 744 = A.D. 1344. He lived for 40 years, during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works, among which *تنقيح المعنى* in two volumes and *الاحكام الكبرى* in eight volumes are specially noted for their usefulness.

For the author's life and works, see *Ad Durar al Kāminah*, vol. ii, fol. 214; *Tabaqāt Ibn Raḡab*, fol. 269.

Beginning:—

قال الشيخ الإمام ابو عبد الله محمد بن احمد بن عبد الهادي بن عبد الحميد بن عبد الهادي بن يونس بن فدايه المدهسي الحمد لله رب العالمين والصلوة والسلام على محمد خاتم النبيين وعلى آله وصحبه اجمعين اما بعد فهذا مختصر يشتمل على جملة من احاديث النبوية في الاحكام الشرعية انتخبته من كتب الائمة المشهورين الخ -

Ibn Hajar, in *Ad Durar*, says that the present work is an abridgment of *Ilmâm* (see above Nos. 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمعبر في الاحكام).
(. اخصرة من الالمام وجودة جدا الخ).

Neither the work nor the author is mentioned in Brock., or in any other catalogue.

Written in fair Naskh. Dated, A.H. 1310.

No. 338.

fol. 140; lines 14; size $8\frac{1}{2} \times 9\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بلوغ المرام

BULÛĠ AL MARÂM.

A work on a collection of *Ḥaḍiṣ* which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence.

Author: *Shihâbaddîn Aḥmad bin 'Alî bin Muḥammad bin Hajar al 'Asqalânî* (العسقلاني) (d. A.H. 852 = A.D. 1449, see *Lib. Cat.*, vol. v part i, No. 159).

Beginning:—

الحمد لله على نعمائه الظاهرة و الباطنة قديما و حديثا *

According to the author's statement in the preface, the *Ḥaḍiṣ* in the present work is taken from the six canonical collections of traditions and from *Musnad* of Aḥmad bin Hanbal.

For other copies of the work, see *Cairo*, vol. i, p. 127; A.S., 1038.

The work was printed in Lucknow, A.H. 1253.

The following note on the last fol. says that one *Tâlibalḥaqq* transmitted the present work from 'Abdalḥaqq, a pupil of *Shawkânî* (d. A.H. 1250 = A.D. 1834). The chain of *Shawkânî*'s sources for the *Ḥaḍiṣ* contained in the present work ends with the author.

قال العبد الضعيف طالب الحق ارويہ عن زبدة المحققين وقدة
المحدثين مولانا عبد الحق المكمدي و هو يرويہ عن الامام الہمام فخر الاسلام
قاضي القضاة في مدينة صنعاء اليمى القاضي محمد الشوكاني و هو يرويہ
عن شيخه السيد عبد القادر و هو عن شيخه السيد احمد و هو عن شيخه عبد

العزیز و هو عن شیخہ ابراہیم و هو عن شیخہ محمد بن ابراہیم و هو عن
 شیخہ السید الطاهر الاهدل و هو عن شیخہ عبد الرحمن الدبیع و هو عن
 شیخہ الحافظ السخاوی و هو عن الحافظ الثقة احمد بن علی بن حجر
 العسقلانی

Written in fair Nasta'liq. Dated, A. H. 1246.

No. 339.

fol. 258; lines 29, size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

سبل السلام

SUBUL AS SALÂM.

A commentary on the preceding work in two volumes.

VOLUME I.

Beginning.—

الحمد لله الذي من علينا ببلوغ المرام *

The commentator, Muḥammad bin Ismâ'îl bin Ṣalâh al Amîr aṣ Ṣan'ânî (in Yaman), was known for his special merits in tradition, jurisprudence, theology and Arabic literature. He was originally a follower of the Zaidî school; but finding some defects in the Zaidî theology he became a strict follower of the Sunnî sect, and studied Ḥadîṣ under well-known Sunnî traditionists, such as Muḥammad bin Ibrâhîm (d. A.H. 1145 = A.D. 1732), Abû'l Ḥasan (d. A.H. 1139 = A.D. 1727), 'Abdallâh bin Sâlim (d. A.H. 1134 = A.D. 1722), and others. He composed 11 works on different subjects. He died in A.H. 1182 = A.D. 1769; see *Ithâf*, p. 401.

The date of composition, as given by the commentator in the colophon, is A.H. 1162 قال مؤلفه . . . وكان الفراغ من تسوية سنة اثنين و مائة و الف و مئتين و مائة و الف.

Written in good Naskh. Dated, A.H. 1226.

No. 340.

fol. 221; lines 29; size $11\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME II.

The second volume of the preceding work, beginning with the commentary on كتاب البيوع, thus:—

الحمد لله الذي أجل لعباده ... و بعد فقد إعان الله و له الحمد بتمام
الجزء الأول من شرح بلوغ المرام ... كتاب البيوع أعلم أن الحكمة في
مشروعية البيع كما قاله المصنف في فتح الباري النخ *

A note at the end says that the transcription of this volume was completed in A.H. 1227.

A seal at the end, dated A.H. 1306, of 'Abdallāh of Būhār in Bardawān (Bengal) tells us that the MS. belonged to the Būhār Library (now attached to the Imperial Library, Calcutta).

Written in good Naskh.

No. 341.

fol. 93; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على بلوغ المرام

AL ḤĀSHIYAT U 'ALĀ, BULŪĠ AL MARĀM.

An autograph copy of a gloss on Ibn Ḥajār's Bulūġ al Marām (see No. 338 above), by 'Alī bin Sulaimān bin Yaḥyā bin 'Umar علي بن علي بن سليمان بن يحيى بن عمر, a scholar of Zabid, in Yaman, composed in A.H. 1234. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A.H.

Beginning:—

الحمد لله الذي قسم لاهل الحديث من الخيرات اوفرزاد ...
اما بعد فيقول الفقير الى الله تعالى علي بن سليمان بن يحيى بن عمر

النخ *

According to the statement of the author, the present gloss is a mere collection of his father's notes on a copy of *Bulûḡ al Marâm*, which was studied by him and by his brother, 'Abdarrahmân. He frequently quotes *Subul as Salâm* (Nos. 339-40 above) and *منحة الكرام*, a rare commentary on *Bulûḡ al Marâm*.

Written in good Naskh. Dated, A.H. 1234.

No. 342.

fol. 93; lines 9; size $8\frac{1}{2} \times 6$; 6×3 .

الحبل المتين

AL ḤABL AL MATÎN.

A work consisting of 610 Ḥadīṣ which are the sources of the ordinances of jurisprudence, specially those relating to prayer (عبادات) and its ritual according to the Ḥanafi school. The entire work is divided into 61 Bābs; and each Bāb contains ten Ḥadīṣ.

Author: Muḥammad bin Muḥammad al Khwāja al Ḥanafi. محمد بن محمد الخواجه الحنفى. The author and the present work are mentioned in *Ithāf*, p. 71. Though no account of him is given there, yet the fact that the latest of the various authors whom he quotes in the present work is 'Abdalḥaqq (*d.* A.H. 1052 = A.D. 1642) suggests that he was a scholar of the 11th century A.H. The author of *Ithāf* mentions an Urdu commentary on the present work by Aulād Ḥusain (*d.* A.H. 1253 = A.D. 1837).

Beginning :—

قال المفتقر الى الكرم الاعلى و المتوسل بذريعة حبيبه المصطفى
محمد بن محمد خواجه الحنفى اما بعد فهذه حبل متين
من اخبار سيد المرسلين *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 343.

fol. 147; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in good Naskh. Not dated; apparently, 13th century A.H.

Scribe: سيد امير الدين بن سيد حسن علي.

WORKS ON COLLECTIONS OF ḤADĪṢ FROM GENERALLY QUOTED RELIABLE WORKS.*

No. 344.

fol. 328; lines 23; size 11×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

المصابيح

AL MAṢĀBĪḤ.

A valuable copy of a useful and popular work on a collection of Ḥadīṣ, omitting the Isnād, from the six canonical collections of traditions and from the following three works: (i) Musnad ad Dārimī, (ii) Musnad u Shāfi'ī, (iii) Muwaṭṭā', divided into 24 Kitābs, each Kitāb being subdivided into several Bābs. According to the author's plan, the work as arranged comprises Ḥadīṣ mainly relating to jurisprudence, theology, Sufism and ethics; also a few relating to other matters.

By Abū Muḥammad Ḥasan bin Mas'ūd bin Muḥammad al Farrā' al Baḡawī الفراء بن مسعود بن محمد بن الفراء البغوي, commonly

* Some of the traditionists directed their attention to collecting the Ḥadīṣ from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility. Each chapter consists of a collection of Ḥadīṣ connected with the subject-matter of the chapter. These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works.

called Muḥī as Sunnah (محي السنة). The author, the date of whose birth is not fixed by his biographers, is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'ānic branches of tradition and jurisprudence; and most of his compositions are on these subjects. Amongst others, the two following well-known scholars and traditionists are repeatedly quoted by the author, and are specially mentioned by him as teachers under whom he studied for a considerable period of time:—

I. 'Abdalwāḥid al Maliḥi, a jurist and traditionist of the 5th century A.H.

II. Qāḍi Ḥusain bin Muḥammad (d. A.H. 460 = A.D. 1061).

He died in A.H. 516 = A.D. 1122. For his life and works, see *Mir'āt al Janān*, fol. 297; *Ibn Kḥallikān*, vol. i, p. 145; *Tabaqāt Isnāwī*, fol. 75; *Tabaqāt Ibn Mulaqqin*, fol. 78^a; *Hāj. Kḥal.*, vol. i, p. 272; *Broek.*, vol. i, p. 363.

Beginning:—

الحمد لله و سلام على عباده الذين اعطى و الصلوة التامة الدائمة
على رسوله المجتبي قال الشيخ الامام الاجل محي السنة ذاكر الحديث
ابو محمد الحسن بن مسعود القراء البغوي احسن الله عاقبة امره اما بعد
فهذه الفاظ صدرت عن صدر الذبوة النير *

The Ḥadīṣ of Bukhārī and Muslim are indicated by the word صحاح, and the traditions collected from other works are denoted by the word حسان.

The work was printed in Būlāq, A.H. 1294.

For other copies of the work, see Berlin, Nos. 1280-8; Paris, 720; Br. Mus., 1190; Br. Mus. Suppl., 138-9; Loth, 148-50; Jeni, 281; Cairo, vol. i, p. 423. The title of the work is written in bold and beautiful Naskh, the illuminated characters being contained within a golden circle.

Written in good Naskh, on thick paper. Dated, monastery of *Shaikhūniyah* in Egypt, A.H. 786.

Scribe: محمد بن زين العرب على بن عبد الله.

The copy is of special value, for it was transcribed by a scholar, and was studied by the scribe under a traditionist, and bears marginal notes throughout.

The autograph marginal note, dated A.H. 792, giving explanations of difficult words and passages, the end of which is quoted below, is by Muḥammad bin Zain al 'Arab 'Alī bin 'Abdallāh, the

scribe of the present work. The father of the scribe is also known to have composed a gloss on *Maṣābīḥ*, a copy of which is noticed in Berlin, No. 1289.

The marginal note ends thus :—

وقع الفراغ من تعليق الكواشي على يد احقر عباد الله جرماً و اكثرهم
جهلاً محمد بن زين العرب غفر الله لهما ضحوة يوم الاربعاء الثالث من شهر
المحرم سنة اثنى عشر وتسعمائة *

Written in fine *Naskh* ; and dated as mentioned above.

It appears from the following autograph sanad, granted by Ibrāhīm, at the end, dated A.H. 792, that the scribe, while writing the marginal notes on the present copy in A.H. 792, studied the work from this very copy, which is dated A.H. 786, under the said Ibrāhīm bin Yūsuf, commonly called Ibn al 'Addās, a scholar and traditionist who died in A.H. 808=A.D. 1405, see *Tāj at Tabaqāt*, vol. ix, fol. 102^a :—

الحمد لله الذي حفظ شريعته الرضية لورثة انبيائه و جعلهم على التدبير
في استنباط الاحكام الموجبة بفضله و آلائه و الصلوة و السلام الاكملان على
خاتم الرسول محمد صفوة اصفيائه و على آله و اصحابه و احبابه اما بعد فقد
قرأ على الشيخ الامام العامل جلال الدين محمد ولد الشيخ الامام العلامة
جلال المشكلات و كشف المعضلات رئيس الدين زين العرب على بن الشيخ
الصالح المتقن المحقق جلال الدين عبد الله الشخير بزين العرب ادام الله
اقباله و كثر في العلماء آماله جميع كذاب المصاييح في الاحاديث النبوية
على صاحبها افضل الصلوة و السلام تأليف الشيخ الامام العلامة ناصر السفة
علامة الوردى ابي محمد الحسن بن مسعود تغمد الله برؤوانه على مسطرة
في اوقات المذاكرة قراءة بحث و اتيان و تدبير زادة الله علما و عملا و وفقه
لما يرضيه و بلغه مائة و يرتضيه بمنه و كرمه في شهر سنة اثنى عشر و تسعين
و سبعمائة *

و كتب ابراهيم بن يوسف بن على الحنفى الشخير بابن العداس
حامدا و مصليا حسبنا الله و نعم الوكيل *

No. 345.

fol. 356; lines 21; size $7\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

THE SAME.

Another copy of the preceding work, beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated, A.H. 771.

Scribe: همامون الشاعر الكاتب.

No. 346.

THE SAME.

fol. 253; lines 33; size $10 \times 7\frac{1}{2}$; $7\frac{1}{3} \times 3$.

Another copy of the same. Written in good Naskh. Dated, A.H. 833. Marginal notes written by the scribe are not frequent.

Scribe: حسن بن محمد بن عمر الكردي.

The scribe, in the following note on the title-page, says that the present work contains a collection of Ḥadīṣ taken from seven works only, viz.: Bukhārī, Muslim, Turmudī, Abū Dā'ūd, Nasā'ī, Ibn Māja and Musnad Ad Dārimī.

احاديث كتاب المصايب لا يتجاوز الكتب السبعة التي جمعها هؤلاء
الائمة ابو عبد الله محمد بن اسماعيل البخاري ابو الحسن مسلم بن
الحجاج القشيري ابو داود سليمان بن اشعث السجستاني ابو عيسى
محمد بن عيسى الترمذي ابو عبد الرحمن احمد بن نسائي ابو محمد عبد
الله بن عبد الرحمن السمرقندي الدارمي ابو عبد الله محمد بن يزيد بن
ماجه القزويني *

Shaikh Ṣadraddīn Abū 'Abdallāh Muḥammad bin Ibrāhīm, however, in his commentary on Maṣābiḥ, points out that the present work, besides comprising Ḥadīṣ taken from the above-mentioned works, contains Ḥadīṣ taken from Musnad of Imām Shāfi'ī and Muwaṭṭa' of Imām Mālik. This commentator, after each Ḥadīṣ, notes the name of the work from which it is taken. See Hāj. Khal., vol. i, p. 273.

No. 347.

THE SAME.

foll. 455; lines 15; size $10 \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4\frac{1}{2}$.

Another copy of the same. Written in good Naskh. Dated, A.H. 881.

Scribe: جلال الدين بن عماد الدين.

No. 348.

foll. 522; lines 27; size $10\frac{1}{2} \times 10\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

لمفاتيح

AL MAFÂTÎH.

A commentary on Maṣābiḥ, by Abū Maẓharaddin al Ḥasan bin Maḥmūd bin Ḥasan az Zaidānī أبو مظهر الدين الحسن بن محمود بن الحسن الزيداني.

According to Brock., vol. i, p. 364; Berlin, No. 1290; Cairo, vol. i, p. 427, the commentator is a scholar of the 9th century A.H.; but, in the following passage on fol. 221, the commentator says that he completed the commentary on the portion of 'Ibādāt (عبادات) in A.H. 657, which clearly indicates that he was a scholar of the 7th century A.H.

تم شرح عبادات كتاب المصابيح في التاسع من شهر رمضان سنة سبع وخمسين وستمائة بتوفيق الله الكريم صلى الله على سيدنا محمد وصحبه اجمعين *

Beginning:—

الحمد لله ملك السموات والارض اما بعد فقد الح زمرة خلاني وثلة خلصائي ان اشرح لهم كتاب المصابيح تأليف وتصنيف الامام الهمام وولى الانعام على اهل الاسلام ركن الشريعة محيي السنة ابي محمد الحسين بن مسعود الفراء جزاه الله من الاسلام والمسلمين خير الجزاء وسميته بكتاب المفاتيح في شرح المصابيح *

For other copies of the work, see Râḡib, p. 325; Berlin, No. 1290; Cairo, vol. i, p. 427.

Written in good Naskh. Dated, A.H. 967. Foll. 1-275 are supplied in a later hand; not dated, apparently 11th century A.H.

The commentator, after compiling the present commentary, composed a *تتمه* (appendix) to the commentary, of which the last folio only is found on fol. 522. A complete copy of the appendix is noticed in Berlin, No. 1290.

No. 349.

fol. 641; lines 17: size $11 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكوة المصابيح

MISHKÂT AL MAṢÂBÎḤ.

A most-popular and useful, revised and enlarged, edition of Baḡawī's Maṣâbîḥ (Nos. 344-347 above), by Waliaddīn Abū 'Abdallāh Muḥammad bin 'Abdallāh al Khaṭīb at Tabrizī *ولى الدين* ابو عبد الله محمد بن عبد الله الخطيب التبريزي, a well-known traditionist of the 8th century A.H., who was a pupil of Tībī (*d.* A.H. 743 = A.D. 1343). The dates of the birth and death of this author are not fixed by his biographers. The author himself, in the colophon of another composition of his, *Al Ikmāl* (a work on biographical notices of the traditionists mentioned in *Mishkāt*, see Hand-list, No. 2399), which runs thus:—*فرغت منه يوم الجمعة من عشرين رجب سنة* اربعين وسبعائة *و انا اضعف العباد الراجي عفو الله و عفوانه محمد بن عبد الله الخطيب* sic *خدمة شيخى و مولائى و سلطان المفسرين امام المحققين شرف الملة و الدين حجة الله على المسلمين الحسين بن عبد الله بن محمد الطيبي* *تعظيم الله* به, *ثم عرضته اليه كما عرضت المشكوة فاستحسنه كما استحسنها الخ* gives us to understand that he completed *Ikmāl* in A.H. 740, and submitted it to his teacher Tībī, who commended it, as he had commended *Mishkāt* before.

The above fact gives us reason to believe that the author was alive in A.H. 740 = A.D. 1340.

Tībī, in the preface to the commentary composed by him on his pupil's present work, *Mishkāt*, says that Waliaddīn compiled *Mishkāt* at his direction, as appears from the following quotations from that commentary (No. 354 below):—

قد اشترى الاخ في الدين ولّى الدين محمد بن عبد الله
الخطيب فاتفق رائينا على تكملة المصابيح و تهذيبه فما قصر
فيما اشترى اليه من جمعه فبذل و سعى و استفرغ طاقته رمت منه *

Beginning :—

الحمد لله نعمدة و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا
و سيئات اعمالنا من يده الله فلا مضل له و من يضلله فلا هادي له الخ *

The present work, besides comprising Ḥaḍīṣ from the works noted in Maṣābiḥ, contains additional Ḥaḍīṣ from Sunan of Baihaqī (*d.* A.H. 458 = A.D. 1066), Sunan of Dāraquṭnī (*d.* A.H. 355 = A.D. 995), and Ibn Ruzain (*d.* A.H. 535 = A.D. 1145). Many additional books and chapters were also included in the present work. The following colophon of the work gives the date of composition as A.H. 737.

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الاحاديث
الذبوية آخر يوم الجمعة من سلخ رمضان عند رؤية الهلال شوال سنة سبع
و ثلاثين و سبعمائة *

Mishkāt, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnī Madrasahs up to the present day; and it has been copiously annotated. For various commentaries on the work, see Hāj. Khal., vol. i, p. 272; Brock., vol. i, p. 364. For other copies of the work, see Berlin, No 1292; Loth, 158; Paris, 571; Cairo, vol. i, p. 309. It has been repeatedly printed and lithographed. An English translation of the work by Captain Matthews was published in Calcutta in A.D. 1809-10.

Written in good Naskh. Dated. Mecca, A.H. 968.

The name of the scribe is hopelessly obliterated.

No. 350.

fol. 395; lines 23; size $9\frac{1}{2} \times 7$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy of the same. Written in ordinary Naskh.

Marginal notes are few.

Dated. A.H. 981.

Scribe: عبد اللطيف بن ملاشمس الدين.

No. 351.

fol. 296 ; lines 18 ; size 10×7 ; $3\frac{1}{2} \times 4\frac{1}{2}$.

THE SAME.

A slightly defective copy of the same work, with the same ending as the above, but beginning abruptly thus (which corresponds to fol. 4^a of the preceding copy) :—

و ان محمدا رسول الله يقيموا الصلوة و يوتوا الزكوة فاذا فعلوا ذلك
عصموا مني دمائهم و اموالهم النج *

Written in good Naskh. Not dated, apparently 9th century A.H.

Scribe : حافظ محمد بن خوش محمد خليل بن مبارك شاه السمرقندي.

The present MS. was presented to the Bankipore Oriental Public Library by Maulavi 'Abdalmajid of Patna in 1914.

No. 352.

foll. 369 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of the same. Written in Nasta'liq. Not dated ; apparently, 12th century A.H. The date of the transcription is obliterated.

Scribe : نذر محمد.

The MS. was presented to the Bankipore Oriental Public Library by Khurshaid Nawwâb, son of Nawwâb Wilâyat 'Ali Khân of Patna. Bears the seals of both the Nawwâbs.

No. 353.

foll. 247 ; lines 15 ; size 11×8 ; $7\frac{1}{4} \times 4$.

THE SAME.

Another copy of the above work. Written in ordinary Nasta'liq. Dated, A.H. 1243.

Foll. 246-47 bear an autograph sanad, granted by Maulavi Muḥammad Ishâq ad Dihlawî (d. A.H. 1262 = A.D. 1846, see Lib. Cat., vol. i, part i, p. 159) to one of his pupils, Maulavi Sayyid Imdâd 'Ali. The sanad runs thus :—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
 و صحبه اجمعين اما بعد فيقول العبد الضعيف محمد اسحق اني قرأت
 كتب الاحاديث على الشيخ عبد العزيز المحدث الدهلوي و حصل لي
 منه الاجازة فقال اجازنا لهذه الكتب المذكورة شيخني و استاذي و والدي
 الشيخ ولي الله المحدث الدهلوي عن الشيخ عبد الرحيم الدهلوي
 و اما المشكوة فقال الشيخ ابو طاهر عن ابيه
 الشيخ ابراهيم المدني عن الشيخ احمد القشاشي عن الشيخ احمد بن عبد
 القدوس الشناري عن السيد عفيف محمد سعيد عن السيد نسيم الدين
 ميرك شاه البخاري عن والده سيد جمال الدين عطاء الله عن عمه سيد
 اعيل الدين عبد الله عن الشيخ عبد الرحيم عن الشيخ امام الدين بن مبارك
 شاه عن مؤلف الكتاب و لي الدين محمد بن عبد الله الخطيب التبريزي
 فقد قرأ علي و سمع من الاحاديث المذكورة في الكتب الموقوفة السيد
 مولوي امداد علي فعليه ان يشغل بتعليم هذه الكتب *
 كاتب هذه السطور محمد اسحق عفى الله عني

No. 354.

fol. 302; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

الكشف عن حقائق السنه

AL KÂSHIF 'AN HAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Ḥusain, on Waliaddîn's *Mishkât* (Nos. 349-353 above), contains critical notes, dealing with the philology of words, and gives explanations of difficult passages. Suyûṭi in *Buġyah* and Amîn in *Tâj at Tabaqât* call the commentator Ḥasan. Brock., vol. i, p. 364, calls him Ḥusain, and again in vol. i, p. 363, Ḥasan; while Ibn Hajar in *Ad Durar*, vol. i, fol. 387, also calls him Ḥusain. Waliaddîn, in the colophon of *Ikmâl* (see No. 349 above), spells his teacher's name Ḥusain; and the present

commentator, in the colophon of his gloss on *Kashshâf* (see Hand-list, No. 273), refers to him as *Husain bin Muḥammad bin 'Abdallâh at Ṭibî* الحسين بن محمد بن عبد الله الطيبي. (Brock. reads *Tayyibî*, while *Suyûtî* reads *Ṭibî*.)

Ṭibî was a scholar and author of fame, reckoned as a specialist in the Qur'anic branches, philology and tradition. *Ibn Ḥajar* in *Ad Durar* speaks of him as an *Imâm* in these subjects. He was a rich man, and spent a large portion of his wealth on the maintenance of scholars and students, and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qur'ân and *Bukhârî*. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I.

Beginning :—

الحمد لله مشيد أركان الدين الحنيف بقواعد آيات كتابه المبين *

After a *Muqaddimah*, dealing with explanations of the terms used in the science of *Ḥadīṣ*, the commentary begins on fol. 16, thus :—

القول في شرح خطبة الكتاب قوله الحمد هو الثناء على الجميل

الاختياري *

For other copies of the work, see Berlin, No. 1293; Paris, 751 2; Br. Mus., 1996; Loth, 157; Râgib, 221; Jeni, 245.

Written in good *Nasta'liq*; fol. 1 is written in *Naskh*.

Dated, A.H. 950.

No. 355.

fol. 344; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

VOLUME II.

A continuation of the preceding volume, beginning with *كتاب البيوع* thus : قال الأزهري يقول العرب بعث بمعني ماكنت ملكته الخ.

Both the volumes are written in the same hand, with the exception of foll. 90-101 of this volume, which are supplied in a later hand.

No. 356.

foll. 369 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حاشية المشكوة

HÂSHIYAT AL MISHKÂT.

A rare theological and philological gloss on *Mishkât*, by 'Alî bin Muḥammad bin 'Alî علي بن محمد بن علي, commonly called As Sayyid Ash Sharif, a well-known Arabic and Persian scholar, whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tâju (a village in Astrabâd), where he was brought up and studied for some time. In the beginning of A.H. 766 he started for Harât, where he presented himself before Quṭbaddîn (d. A.H. 766 = A.D. 1366), the well-known professor of logic, and tried to study *Sharḥ al Maṭâli'* (a composition of Quṭbaddîn on logic) under him. But Quṭbaddîn, on account of his old age (120 years), did not comply with Sayyid Sharif's request, and directed him to see his pupil, Mubârak Shâh, a professor of logic in Egypt. However, he spent a few years in Harât, studying under some other persons. Later on, he proceeded to Kirmân, with the hope of seeing Jamâladdîn Aqsarâ'i, the well-known scholar and author of *Sharḥ al 'Idâh* (see Hand-list, No. 1651) ; but Aqsarâ'i died in A.H. 770 before the author's arrival in Kirmân. This sad event was a serious check to his higher studies ; but fortunately he met with Shamsaddîn Muḥammad al Fanârî (d. A.H. 834 = A.D. 1334), a student in Kirmân, who encouraged him to go to Egypt. Together they left for Egypt, where they studied jurisprudence under Akmaladdîn Muḥammad bin Maḥmûd (d. A.H. 786 = A.D. 1386). Shortly afterwards, Sayyid Sharif studied Quṭbaddîn's two works, *Sharḥ al Maṭâli'* and *Sharḥ ash Shamsiyah*, and the *Sharḥ al Mawâqif* of Qâḍî Aḍud (d. A.H. 756 = A.D. 1356) under Mubârak Shâh. In A.H. 776 he left Egypt for Constantinople, where he studied certain works on science.

In A.H. 779 he gained access to Shâh Shûjâ' (A.H. 795-786 = A.D. 1359-1386), then encamped in Qasrîzard, who took him to Shirâz, and appointed him a professor of Dâr ash Shifâ. There he served for ten years continuously. In A.H. 789, when Timûr captured Shirâz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Timûr's in Samarqand, called Sa'daddîn at Taftâzânî, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the king. Naturally, jealousy and rivalry arose between the two scholars; and frequent academical disputes took place. It so happened that once a grand Majlis was convened by Timûr to hear them discuss *اجتماع استعارة تبعية و تمثيله*, a point relating to rhetoric, which was one of points of dispute between the two scholars; and Na'imaddin, with the consent of both parties, was appointed arbiter. The Majlis was attended by a large number of scholars, chiefs and nobles. After a long debate on the subject, Na'imaddin gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sa'id, from which he never recovered, dying shortly afterwards in A.H. 791 = A.D. 1391. Sayyid gained great fame, and was received with much regard and honour by the king. Timûr, in his Tuzuk, p. 52, mentions the author as one of the best scholars of his time thus: *میر سید شریف کہ از فحول علماء زمانہ بود*; and quotes a letter of Sayyid, containing a declaration made by him and supported by other 'Ulamâ' for giving him (Timûr) the title of *مجدد قرون* (the reformer of Islâm in the 8th century A.H.). After Timûr's death in A.H. 807, Sayyid again proceeded to Shirâz, where he died in A.H. 816 = A.D. 1413, leaving behind him more than 50 Arabic and Persian works on different subjects.

For the author's life and works, see Buğya fol. 2820; Al Qabs al Hâwî, fol. 151; Tabaqât al Ahnâf, fol. 378; Tâj at Tabaqât, part ix, fol. 109; Hadâ'iq al Hanafiyyah, p. 310; Berlin, No. 185; Brock., vol. ii, p. 216.

Beginning:—

و عليك اعتمادي يا كريم قوائم الحمد لله مطلق يتناول حمد الله و نفسه
و ارفع حمد من ارفع حامد و اعرفهم بالمحمود الخ *

Only one copy of the work is mentioned in Cairo, vol. i, p. 332.

Written in good Naskh. Not dated, apparently the 11th century A.H.

Scribe: شيخ محمود ولد شيخ جمال ساكن اتاوه.

No. 357.

fol. 256 ; lines 47 ; size $13\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

مرقاة المفاتيح

MIRQÂT AL MAFÂTÎH.

A very popular and extensive commentary on *Mishkât*, by 'Alî bin Sulţân Muḥammad al Qârî al Ḥanafî القارى محمد علي بن سلطان هانفي، who died in A.H. 1014 = A.D. 1605 (see Lib. Cat., vol. v, part i, No. 237). The entire work is in four volumes.

VOLUME I.

Beginning:—

الحمد لله الذي فتح قلوب العلماء بمفاتيح الايمان و شرح صدور العرفاء
بمصاييح الانتقان اما بعد فيقول افقر عباد الله الغني على بن
سلطان محمد القاري الهروي النخ

'Alî Qârî, in the preface, says that he studied the text in Mecca under *Shâikh* 'Alî Muttaqî (d. A.H. 975 = A.D. 1664) and some others, and that he noticed that almost all the commentators on *Mishkât* were scholars of the *Shâfi'î* school, and that no Ḥanafî scholar up to date had come forward to write a commentary on it. Hence 'Alî Qârî was the first Ḥanafî to write a commentary on this work.

The present volume ends with the commentary on كتاب اسماء الله تعالى.

Written in good Naskḥ. Not dated, apparently 12th century A.H.

Scribe: اسماعيل افندى.

No. 358.

fol. 383 ; lines 29 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

VOLUME II.

A continuation of the preceding, beginning thus: المالك and ending with كتاب الجهاد وهو المتعالي عن صفات الخلق.

Written in good Naskḥ. Dated, A.H. 1145.

Scribe: حافظ مصطفى بن الحاج محمد.

No. 359.

fol. 456; lines 29, size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

VOLUME III.

A continuation of the above volume, beginning with the commentary on كتاب الجهاد and ending with the chapter حفظ اللسان عن الغيبة والشتم.

Written in good Naskh. Not dated, apparently 12th century A.H.

No. 360.

fol. 431; lines 28; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5$.

VOLUME IV.

A continuation of the above, beginning thus : باب الوعد الوعد يستعمل في الخير والشر يقال وعدته خيرا الخ and ending with a commentary on the last chapter.

Foll. 1-323, written in Nasta'liq; fol. 323-431 in Naskh.
Dated, A.H. 1148.

Scribe : درويش محمد بن الحاج.

The entire work was printed in Cairo, in A.H. 1309, in five volumes.

No. 361.

fol. 592; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

لمعات التنقيح

LAMA'ÂT AT TANQÎH.

A very rare, useful and valuable commentary on Mishkât, in two volumes, by 'Abdalhaqq bin Saifaddin bin Sa'd Ad Dihlawî عبد الحق بن سيف الدين بن سعد الدهلوي, a well-known Indian, Arabic and Persian scholar, historian, traditionist and Sûfi, who composed a number of works in the Arabic and Persian languages on different subjects. He died in A.H. 1052=A.D. 1642, see Sabhat al Marjân, fol. 120^a; Rieu, Persian Catalogue, vol. i, p. 14; Lib. Cat., vol. vi, No. 490.

VOLUME I.

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العزيز الحكيم رب اتم
لنا نورنا و اغفر لنا اليه *

It is stated in the preface that the author studied *Mishkât* and the six canonical collections of traditions under *Shaikh* 'Abdal Wahhâb (d. A.H. 1001 = A.D. 1592), and received the sanad for narrating *Hadîṣ* from the above mentioned *Shaikh*. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on *Mishkât*, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of *Dû al Hijjah*, 1019, and completed it in Delhi on the 24th *Rajab*, A.H. 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq, in the following colophon, explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works, in addition to the present commentary:—

- I. More than half of the Persian commentary.
- II. A commentary on *Futûh al Gaib*.
- III. A few treatises on different subjects.

The colophon runs thus:—

قال المؤلف الفقير الى الله القوي الحى الباري عبد الحق بن
الدين الدهلوي البخاري القادري الكنعني رحمهم الله على اسلافه
وبارك الله في اخلاقه ثم تسويد هذا الشرح يوم الاربعاء الرابع والعشرون
من شهر ربيع الاول سنة الف وخمس وعشرين من هجرة سيد المسلمين
وخاتم النبئين صلى الله عليه وعلى آله واصحابه واتباعه اجمعين وكان
ابتداء في الثالث عشر من ذى الحجة سنة الف وتسعة عشر و وقع
مشاغل في البين يبلغ مجموعه اكثر من ستمتين و قد انضم معه في هذه
المدة من الشرح الفارسي على اكثر من نصف المشكوة و شرح فتوح
الغيب في جزء كثير كبير و رسائل اخر ما يشتمل سنة كاملة..... و قد ختم
في الخانقاه القادريه بلدة دهلي *

Written in good Naskh.

No. 362.

• foll. 520; lines 23; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

VOLUME II.

A continuation of the above work, beginning with كتاب البيوع, and ending with the commentary on the last Ḥadīṣ of Mishkât. No other copy of the present Arabic commentary is known to us; but it is mentioned, together with a copy of the Persian commentary by the same author, in Br. Mus. Suppl., No. 141. The latter commentary was printed in Calcutta, A.H. 1251-9.

Both the volumes are written in the same hand. Not dated, apparently 12th century A.H.

No. 363.

foll. 485; lines 25; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نجوم المشكوة

NUJŪM AL MISHKÂT.

A commentary on Mishkât, dealing with the explanation of difficult words and passages, and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text; but the following note on the title-page: نجوم المشكوة لصديق بن شريف (it is Nujum al Mishkât by Ṣiddiq bin Sharif), and a note at the end, which runs thus: تم الكتاب المسمى بنجوم المشكوة للعلامة محمد صديق بن شريف (the end of Nujum al Mishkât by Muḥammad Ṣiddiq bin Sharif) tell us that the present commentary is by Muḥammad Ṣiddiq.

A copy of the work, with the author's name therein, is noticed in the Rampore Library (see printed list, p. 121); but the date of the author's death is left blank in the printed list.

The fact that Muḥammad Ṣiddiq, in the colophon of another of his compositions, Sharḥ az Zawājir (see Hand-list, No. 2637/2), says that he completed the same in A.H. 1032 (قال المؤلف تم في ليلة الثلاثاء) (خامس عشر ذي القعدة سنة اثنين وثلاثين بعد الالف) gives us reason to believe that he was a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا ما كنا لنفتدي به لو لا ان هدانا الله ونشهد ان لا اله الا الله تكفر الاثام و الاجرام فاردت ان اشرح

غريب الفاظه و ايبين خفياته و اسراره و اظهر احكامه و حكمه و اطلع على ما
 زلت عنه الاقدام و ما اضلت به الاقوام و ما تمسكت به المبتدعة على ابطال
 الشريعة و ما تشبث به الاباغية لهدم الدين الحنفي و سميته نجوم
 المشكوة *

Written in Naskh. Not dated, apparently 11th century A.H.
 Foll. 47-485 are supplied in a later hand; not dated, apparently
 12th century A.H.

No. 364.

fol 245; lines 9; size $10 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of *Madârij al Akhbâr*, a work on the lines of *Maṣâbiḥ* (No. 344 above) with a slight difference noted below, containing a collection of *Ḥadīṣ* taken from the six canonical collections of traditions and a few other works, omitting the *Isnād* and adding after each *Ḥadīṣ* the abbreviated name of the work from which the tradition is taken. The addition of a reference, after a *Ḥadīṣ*, is the point of difference in the arrangement of *Maṣâbiḥ* and the present work. The work is divided into 25 *Kitâbs*, and sub-divided into various *Bâbs*; and some of the *Bâbs* are divided into *Faṣls*.

Author: *Shaiḫ* Mubârak bin Arzânî ar Ruhtakî al Banârasî
 شيخ مبارك بن ارزاني الرهتكي البنارسى, an Indian scholar of the 13th
 century A.H.

The first three *Kitâbs* and a portion of the 4th *Kitâb* are wanting.

The work begins abruptly with the 14th chapter of the 4th *Kitâb*, thus:—

منها علامة الخاء واحدة و الميم واحدة و القاف واحدة - م - من صلى
 عليّ واحدة صلى الله عليه عشرين *

There are six lines only of the 14th chapter, after which the 15th
 chapter of the 4th *Kitâb* opens thus: الباب الخامس عشر في التشهد.

On fol. 19 the 5th Kitâb begins thus:—

الكتاب الخامس في الجذائز وهو مشتمل على ثمانية ابواب *

The work ends with a Hadîṣ of the 27th chapter of the 25th Kitâb (كتاب الفتن), thus:—

م الباء ابو هريرة من اشد امتي لي حبا ناس يكونون بعدي يود
احدهم لو رأني باهله وماله *

Written in Naskh. Dated, Jawanpore, A.H. 1252.

Scribe: محمد طالع القادري نسباً والفولاري البهاري وطناً.

The scribe in the following note, dated A.H. 1252, tells us that the work, before its arrangement, was called Mashâriq al Anwâr, but after being arranged it was named Madârij al Akhbâr.

قد تمت هذه النسخة الشريفة من احاديث النبي المصطفى على
الله عليه وسلم المسمى بمدارج الاخبار و كان اسمه قبل الترتيب مشارق
الانوار والفها شينخ الاسلام والمسلمين شينخ مبارك بن ارزاني البهتكي
البفارسي قدس الله اسراره الخ و ختمت سنة ١٢٥٢ *

COLLECTION OF ḤADĪṢ FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.*

No. 365.

fol. 499 ; lines 9 ; size 11 × 9 ; 7 × 4½.

مشارك الانوار

MASHĀRIQ AL ANWĀR.†

A work containing a collection of 2,246 genuine Ḥadīṣ taken from the author's two works, *Miṣbāḥ ad Dujā* and *Ash Shams al Munir*, and from *Ash Shihāb* by Quḍā'ī (*d.* A.H. 454 = A.D. 1064), and from *An Najm* by Iqlisī (*d.* A.H. 550 = A.D. 1155). Each tradition is accompanied by a reference to Bukhārī and Muslim ; and the work is divided into 12 Bābs, sub-divided into various Faṣls. Each Faṣl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل). Thus the whole work consists of the 100 grammatical regents and the Ḥadīṣ beginning with them. Dr. Rieu, in *Br. Mus. Suppl.*, No. 145, paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr. Hidāyot Husain, basing his opinion entirely on Dr. Rieu's remarks, holds that the work is arranged in alphebetical order. See *Būhār Lib. Cat.*, vol. ii, p. 30, recently published.

Author: Ḥasan bin Muḥammad bin Ḥasan bin Ḥaidar bin 'Alī bin Ismā'il al Ḥanafī al 'Umarī حسن بن محمد بن حسن بن حيدر بن علي بن اسمعيل الحنفي العمري, commonly called Raḍiaddin (رضي الدين). He was born in Lahore (India), A.H. 577 = A.D. 1181. In his childhood he was taken away by his father to Ġazna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Ḥadīṣ beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Ḥadīṣ and identifying it from the first word of the Ḥadīṣ.

† Though the present work is a collection of Ḥadīṣ from the four works referred to in *Mashāriq*, yet, as a matter of fact, it is indirectly a collection of 2,246 Ḥadīṣ from Bukhārī and Muslim.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A.H. 615 he came to Bagdâd, where he spent his time as a teacher and author. During his stay in Bagdâd, for about 1½ years, he obtained access to the Caliph Nâsir-billâh (A.H. 575-622 = A.D. 1179-1220), and became a favourite scholar of his court. In A.H. 617 the Caliph favoured him with the appointment of Caliph's consul in India, where he served for about 17 years. The author, while holding that responsible post, devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A.H. 634 he returned to Bagdâd, where he permanently settled, and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Mecca, and even expressed this desire in the preface of the present work, thus : *اماته بما حميدا فاقبره ثم اذا شاء انشره الخ*. A few hours prior to his death in Bagdâd, he asked his son to bury him in Mecca. After his death, in A.H. 650 = A.D. 1225; his dead body was taken away to Mecca as desired by him, and there he was buried. He left more than 25 works, nine of which are noticed in Brock., vol. i, p. 360.

For the author's life, see *Al Jawâhir al Muḍīyah*, fol. 886; *Buġya* by Suyûṭī, foll. 179; *Ṭabaqât* by 'Alī Qârī, fol. 116; *Subḥat al Marjân*, fol. 64^b; Brock., vol. i, p. 360.

Beginning :—

الحمد لله محي الرمم و مجرى القلم الخ *

The following abbreviations are used : خ for Bukhârī, م for Muslim, ق for both of them.

The first Faṣl of the first Bâb, which consists of a group of traditions beginning with the word *Man* (من), begins thus :—

من آمن بالله و رسوله و اقام الصلوة و صام رمضان كان حقا على الله
ان يدخله الجنة هاجر في سبيل الله او جلس في ارضه التي واد فيبلاق *

For other copies of the work, see Br. Mus. Suppl., No. 145; Paris, 737; Alger, 476; Jeni, 280-4; Cairo, vol. i, p. 420; Berlin, No. 1322. The work, with an Urdu translation, was lithographed in Lucknow, in A.H. 1319.

Written in good Naskh. Not dated, apparently 8th century

No. 366.

foll 369; lines 25; size 10 x 6; 7 x 3½

تحفة الأبرار

TUḤFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Ḥadīṣ contained in the work which relate to points of theology and jurisprudence, by Akmaladdīn Muḥammad bin Muḥammad bin Maḥmūd al Bābarti اكمل الدين محمد بن محمد بن محمود البابرتي, a well-known Ḥanafī scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bābartā (a town near Baḡdād), A. H. 710 = A. D. 1310; and completed his studies in A. H. 740. At the end of A. H. 740 he was appointed professor in the monastery of Shaikhūniyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A. H. 780 = A. D. 1380; and left behind him a large number of pupils and compositions. For his life and works, see *Ad Durar al Kāminah*, vol. ii, fol. 350; *Husn al Muḥadarah*, Hand-list No. 2321, fol. 317; *Broek.* vol. ii, p. 80. The present commentary is in two volumes.

VOLUME I.

Beginning abruptly thus:—

إنا و على أعراف المجد في محل الحال إى مستعليا على أعراف
المجد كذا قيل و يجوز أن على أعراف في محل النصب بمفعوليته الخ *

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. Ḥāj. Khal., vol. ii, p. 268, mentions a commentary by the same author on *Mashāriq*, under the title of *Tuḥfat al Abrâr*. The commentator, on fol. 64, refers to another composition, *At Taqrîr*, as his own, thus: وقد ذكرنا معناه و احترازه في التقرير شرح أصول فخر الإسلام; and *At Taqrîr* is admittedly one of the compositions of Akmaladdīn. The above facts give us reason to hold that the present commentary (*Tuḥfat al Abrâr*) is by Akmaladdīn. For other copies of the work, see *Br. Mus.*, 1575; *Cairo*, vol. i, p. 335.

No. 367.

fol. 362; lines 25; size 11×9 ; $7 \times 4\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume, ending with the commentary on the last *Hadîṣ* of the 9th Bâb.

The present volume is also incomplete, wanting the comments on the last three Bâbs of *Mashâriq*.

Both the volumes are written in *Naskh*. Not dated; but a note at the end, dated A.H. 1177, mentioning that the MSS. (vols. i and ii) were in the possession of one *Aminaddin Muḥammad*, indicates that the MSS. were written in or before that date.

No. 368.

fol. 136; lines 29; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

مبارق الازهار

MABÂRIQ AL AZHÂR.

Another commentary on *Mashâriq*, by 'Abdallaṭîf bin 'Abdal-'azîz (ابن الملك), *عبد اللطيف بن عبد العزيز*, commonly called *Ibn al Malik*, a scholar and traditionist of the 9th century A.H., the dates of whose birth and death are not fixed by his biographers.

Beginning:—

الحمد لله على هديه الهداية و الاسلام و عطية الدراية و الاعلام

و بعد يقول عبد اللطيف بن عبد العزيز المعروف بابن الملك

و سميته بمبارق الازهار في شرح مشارق الانوار النخ *

For other copies of the work, see Brock., vol. i, p. 361; Berlin, Nos. 1323-24; Wien, 1551; Paris, 758-9.

Written in good *Naskh*. Dated, A.H. 1061.

Scribe: حسن بن عبد الغفار.

No. 369.

fol. 427 ; lines 11 ; size 10 × 6 ; 7 × 3 $\frac{3}{4}$.

بوارق الأنوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr.

By Hâmid bin Muḥammad bin Ishâq حامد بن محمد بن إسحاق.

Both author and work are unknown. The following author's colophon, containing the words بوارق الأنوار (the completion of the draft of Bawâriq took place in A.H. 1022), indicate that the author was alive in A.H. 1022:—

قد وقع القواف من بياض كتاب بوارق الأنوار من صحاح الأخبار بعون
الله الغفار ورسوله المختار و أصحابه الأخيار و آله الأبرار سنة ١٠٢٢ *

Beginning:—

ان افضل الكلام و احقه فى الابتداء و الاختتام الحمد لله العلام
... اما بعد قال الحقير الراجي الى رحمة الله الخلاق حامد بن محمد بن
اسحاق جعله حامدا فى الافاق الخ *

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim, indicating however in every case the original division observed in Mashâriq (الكتاب الاول فى النبات). The division observed in Mashâriq is indicated thus:—

الباب فيها اوله انَّ ~ انَّ الله لا ينظر الى صوركم الخ *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs.

Written in good Naskh. Dated, A.H. 1022.

WORKS ON ḤADĪṢ ON MISCELLANEOUS SUBJECTS.*

No. 370.

fol. 130; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

الادب المفرد

AL ADAB AL MUFRAD.

A very useful work on Ḥadīṣ dealing with ethics, describing the 490 principal moral precepts which Muhammadans are directed by the Prophet to observe, divided into 490 Bâbs.

By Muḥammad bin Ismâ'îl al Bukhârî البخاري محمد بن اسمعيل , (d. A.H. 256 = A.D. 870, see Lib. Cat., vol. v, part i, p. 13).

Beginning:—

بَابُ قَوْلِ اللَّهِ تَعَالَى وَصَدَقْنَا الْإِنْسَانَ بِالذِّمَّةِ إِحْسَانًا حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ
حَدَّثَنَا شُعْبَةُ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّ الْعَمَلِ أَغْبَطَ إِلَى
اللَّهِ تَعَالَى قَالَ الصَّلَاةُ عَلَى وَقْتِهَا قُلْتُ ثُمَّ أَيٌّ قَالَ ثُمَّ بَرُّ الْوَالِدَيْنِ النِّحْ *

The work ends with the last chapter, thus:—

لَا يَكُنْ بِغَضْكَ تَلْفًا إِلَيَّ *

Neither the name of the author nor the title of the work is given anywhere in our copy; but the fact that Muḥammad bin 'Abdarrahmân as Sakhâwî (d. A.H. 902 = A.D. 1497), in his work *Al Jawâhir* (see Hand-list, No. 1415), on fol. 17, quotes the following Ḥadīṣ from Bukhârî's *Al Adab al Mufrad*: وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَصَلْتَانِ لَا يَجْتَمِعَانِ فِي مَوْمِنٍ الْبَخْلُ وَالْكَفَرُ, which finds place here on fol.

* The traditions in these compositions are collected from the different works and sources on each particular point in a separate treatise or work. The object of having the Ḥadīṣ concerning each point collected in a separate work is to facilitate reference and thus to extend the utility of Ḥadīṣ. If a collection is made of all the compositions of this nature, it will be hardly possible to say that any point, even a minor one, relating to jurisprudence, theology, theosophy or ethics, is left out.

34^b, at once gives us reason to believe that the present work is Al Adab al Mufrad by Bukhârî. Again, Bukhârî's Adab al Mufrad, without beginning, is mentioned in Ithâf, p. 7; and the last Ḥadīṣ of the work quoted in Ithâf is the same as the last Ḥadīṣ in this copy. Bukhârî collected the Ḥadīṣ in the present work from his own sources.

The work is not mentioned in Brock.; but a printed copy of it, dated Agra, A.H. 1306, is noticed in the Rampûr Library (see Rampûr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 371.

fol. 180 : lines 13 ; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عمل اليوم والليلة

‘AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Ḥadīṣ, dealing with prayers (الدعية) relating to each of 410 acts connected with day and night, divided into 410 chapters.

By Abû Bakr Aḥmad bin Muḥammad bin Ishâq as Sunnî أبو بكر أحمد بن محمد بن إسحاق السني, a traditionist and a pupil of Nasâ'î (d. A.H. 302 = A.D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part i, No. 215). He died in A.H. 369 = A.D. 974; see Ḥuffâz, vol. iii, p. 151; Mir'ât al Janân, fol. 122; Brock., vol. i, p. 165. Nasâ'î, the author's Shaikh, is also known to have composed a work on the present subject, under the same title; but the present work is regarded as more valuable and useful than Nasâ'î's. The present copy begins with the Isnâd, thus:—

الشيخ الإمام العالم بقية السلف طراز الخلف ملحق الأحفاد فخر الدين
أبو الحسن علي بن أحمد بن عبد الواحد بن عبد الرحمن بن اسمعيل بن
منصور السعدي المقدسي قراءة عليه و أنا اسمع في سنة تسع و ثمانين
و ستمائة قيل له أخبرك الإمام تاج الدين أبو أيمن زيد بن الحسن الكندي
قراءة عليه و أنت تسمع في سنة اثنين و ستمائة فأقره قال أخبرنا أبو الحسن
سعد الخير بن محمد بن سهل الأنصاري قراءة عليه و أنا اسمع في سنة أربعين

و خمسمائة قال اخبرنا الشيخ الامام شيخ الشيوخ ابو محمد عبد الرحمن بن احمد بن الحسن الدوني قال اخبرنا القاضي ابو نصر محمد بن الحسن الكسار قال اخبرنا الشيخ ابوبكر احمد بن محمد بن اسحاق السني قال رحمه الله باب حفظ المسلمين و اشتغاله بذكر الله *

The above Isnâd tells us that 'Ali bin Ahmad (*d.* A.H. 690 = A.D. 1291), a prominent traditionist of the 9th century A.H. and the author of *Mashîkhat* (No. 332 above), studied the present work in A.H. 689. The Isnâd of 'Ali bin Ahmad for narrating the present work commences from Tâjaddîn al Kindî, one of the former's *Shaikhs*. The chain of the sources of Tâjaddîn ends with the author. As our copy is dated A.H. 1295, it is necessarily a transcription of the copy bearing the above Isnâd. An incomplete copy of the work is noticed in Berlin, No. 3505.

Written in fair *Naskh*.

No. 372.

fol. 26 ; lines 17 ; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

كتاب الاسماء

KITÂB AL ASKHIYÂ'.

A very rare treatise on *Hadîṣ*, dealing with the excellence of generosity, by Abû'l Hasan 'Alî bin 'Umar ad Dâraqutnî ابو الحسن (d. A.H. 385 = 995, see No. 301 above).

Beginning :—

به التوفيق و الاستعانة حدثنا علي بن سعيد بن الفضل بمصر قال حدثنا عبد الله بن سليمان نا جعفر بن محمد المرزبان ثنا خلف بن يحيى القاضي نا عبيدة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن مسيب عن ابي هريرة رضى الله ان رسول الله صلى الله عليه و سلم قال قال الله عز وجل انفق انفق تايبك الاية *

This treatise is not mentioned in any catalogue.

A note on the title-page says that the MS. was in the possession of one Muhammad bin Abî'l Qâsim bin 'Abd alhamîd Ash Shâfi'i من كتب الفقير الى الله محمد بن ابي القاسم بن عبد الحميد الشافعي

Written in good Naskh. Not dated, apparently 6th century.

A.H.

No. 373.

fol. 82; lines 27: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

مشكل الحديث

MUSHKIL AL HADÎŞ.

This old copy of a useful work, designated on the title-page "Mushkil al Hadîş," contains a collection of traditions being the sources, according to Mu'tazilah and Mushabbihîn (see, for a description of the theories of these two sects, *Shahrastânî*, Harbrucker's translation, vol. i, p. 89), for their theological theory, which assigns bodily attributes to God. Each Hadîş is followed by an explanation supported by the Qur'ân, and other Hadîş in refutation of the explanation offered by those two sects.

Author: Abû Bakr Muḥammad bin Ḥasan bin Fûrak *ابوبكر محمد بن فورك*, an eminent Sunnî follower of 'Ash'arî (*d.* A.H. 324 = A.D. 936), and a native of Isfahân. His reputation in theology, jurisprudence and philology stands very high; and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irâq and Nishâpûr; subsequently he came to Gazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nishâpûr, the author died of poison, in A.H. 406 = A.D. 1015. His dead body was brought to Nishâpûr, where it was buried. Ibn Mulaqqin, in his *Tabqât*, fol. 29, on the authority of Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064), says that Sultân Maḥmûd of Gazna, misunderstanding the author's declaration that *نبينا صلى الله عليه وسلم ليس هو رسول الله اليوم* (the Prophet is not the messenger of God at present; but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works, see *Mir'ât al Janân*, fol. 244^a; *Tabaqât ash Shâfi'iyah* by Ibn Shuhba, fol. 25^a; Brock., vol. i, p. 166.

Beginning:—

الحمد لله المتفضل بنعمته المستطول بإياديه وتبنيه الذي خص من شاء بمدينته من غير حاجة أما بعد فقد وقفت أسعدكم الله

بمطلوبكم الى املاء كتاب يذكر فيه ما اشتبه من الاحاديث المروية
 عن رسول الله مما يوهم ظاهرة التشبيه وذكرتم ان اهل البدع
 نحو الجهمية والمعتزلة والرافضة والجسمية ومن ناصب هذه الفرقة بالعداوة
 من سائر اهل الاهواء الباطلة يقصد دائماً بنقل هذه
 الاخبار ويوم بذلك التلبيس على الضعفاء الخ *

The title is not given in the body of the work, and no particular title of the work is known; hence a copy is noticed in Lied., No. 1734, under the title of التكملة على الاحاديث المشهورة التي ظاهرها التشبيه, and another copy of the work, without any title, is mentioned in Br. Mus., Suppl., No. 1404, as a treatise of Ibn Fûrak. In the colophon it is designated: بيان ما اشكل ظاهره من صحيح الحديث مما يوهم التشبيه.

Another work, under the title of Mushkil al Ḥaḍiṣ wa Garibuhu, is noticed in Raġib, No. 180; but the subject of the work noticed in Raġib and the subject of the present work are not the same. Only two copies of the present work are noticed, one in Lied., No. 1734, and the other in Br. Mus., Suppl., No. 1404, as mentioned above.

Written in fair Naskh. Dated, A.H. 607.

No. 374.

fol. 125; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

المنتقى من روض الشهاب

AL MUNTAQÂ MIN RAUDĀ SH SHIHÂB.

A commentary on 984 Ḥaḍiṣ mentioned in Raud ash Shihâb, the commentator's own work dealing with the special merits of the Prophet, by Aḥmad bin Maḥmûd bin Mas'ûd al Qûnawî أحمد بن محمود بن مسعود القونوي. Neither the author nor his works are mentioned in any catalogue; and the biographical works available do not help us to identify the author, or to fix with certainty the century to which he belongs. The following passages on fol. 125^a of the present work, however, tell us that the author was a pupil of Shaikh Abû Sa'id bin Abî al Khair, a famous Sûfî of the 5th century A.H.; see Berlin, No. 3568.

كما قال الشيخ ابو سعيد بن ابي الخير شيشي و منه رحمة الله عليه
الانس بالخلق غم واقع و الانس بالحق نور ساطع الخ *

The Šūfī Abū Sa'īd bin Abī'l Khair was a contemporary of Abū 'Alī Ibn Sīna (*d.* A.H. 428 = A.D. 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A.H.

Beginning :—

الحمد لله وحده و صلواته على من لامبى بعده و الحمد لله الذي
بأنعمته تتم الصلوة و بعد فيقول العبد المفتقر الى رحمة ربه
و غفرانه احمد بن محمود بن مسعود القونوي لما فرغت من تأليف
روغن الشهاب في بيان النبوة و الآداب الشرعية سألني بعض
أخواني ان اذكر الالفاظ النبوية و اقتصر على معانيها و سميت المفتقر
من روض الشهاب *

Written in fair Naskh. Dated, A.H. 1273.

Scribe : احمد بن علي بن محمد المالكي.

No. 375.

fol. 192 ; lines 15 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

انس المنقطعين

UNS AL MUNQATĪ'IN.

A work on a collection of 300 Ḥadīṣ on ethics, followed by 300 edifying narratives. The Isnād is omitted throughout. The work is divided into two parts, bound in one volume.

Author : Al Mu'āfa bin Ismā'il bin Ḥasan bin al Ḥusain المعافه
بن اسماعيل بن الحسن بن الحسين, a well-known scholar versed in the
Qur'ānic branches and in traditions. He was born in Basra, A.H.
551 = A.D. 1156, and died in A.H. 630 = A.D. 1233 ; see Br. Mus., Suppl.,
No. 112 ; Brock., vol. i, p. 358.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله
اجمعين قال المفتقر الى الله تعالى اسمعيل بن حسن بن حسين بن

أبي السفان غفر الله له و رحمه استخرت الله في جمع كتاب يشتمل على
ثلاثمائة حديث عن رسول الله صلى الله عليه وسلم *

The first part ends on fol. 89^a, thus :—

تم الجزء الاول من كتاب انس المنقطعين بحمد الله و عونه يتلوه
الجزء الثاني و الحديث الكادي و الخمسون بعد المائة *

The second part begins on fol. 89^b, thus :—

الحديث الكادي و الخمسون بعد المائة قال رسول الله صلى الله عليه
و سلم ما من مسلم اطعم اخاه حتى يشبعه الخ *

The work ends with a *Khâtimah*, consisting of the different names of the Prophet.

For other copies of the work, see Goth., 612 ; Berlin, Nos. 877-6 ; Br. Mus., Suppl., No. 114 ; Cairo, vol. i, p. 273 ; Alger., 815-20 ; Eскур., 445.

Written in good Naskh. Not dated, apparently 7th century A. H.

Foll. 1-14 are written in a later hand, apparently of the 10th century A. H.

No. 376.

fol. 240 ; lines 25 : size $10\frac{1}{2} \times 7$; $8\frac{1}{2} \times 5$.

الترغيب و الترهب

AT TARGÎB WA AT TARHÎB.

A work on a collection of *Ḥadīṣ*, dealing with the inducements for doing good and with warnings against committing evil. The entire work is in two volumes.

Author: Abû Muḥammad ‘Abdal‘azīm bin ‘Abdalqawî al Mundirî المنذري المندري, an eminent scholar, professor, author and traditionist. He was born in Egypt, A. H. 581 ; and, after completing his early education, left Egypt to continue his higher studies in other places such as Arabia, Damascus and Alexandria, where he studied under the known scholars of the day. He established a reputation for masterly ability in *Ḥadīṣ* as well as in jurisprudence. For a short time he delivered lectures in Jâmi,

Zāfir in Egypt, and then he was appointed a professor of Ḥadīṣ in the Kāmiliyah Madrasah of Egypt, where he worked for about 20 years and composed several works.

Besides the works mentioned in Brock., the following works of the author are enumerated in Ḥuffāz :—

I. Muṣjam (in two volumes).

II. Mukhtaṣar Saḥiḥ Muslim.

III. Mukhtaṣar u Abi Dā'ūd.

He died in A.H. 656 = A.D. 1258. For the author's life, see Ḥuffāz, vol. iv, p. 228; Mir'āt al Janān, fol. 413; Ṭabaqāt Ibn Shuhba, fol. 80; Brock., vol. i. p. 363.

VOLUME I.

Beginning :—

الحمد لله المبدى والمعيد الغنى الحميد ذى العفو الواسع والعقاب
الشديد الخ *

The author says in the preface that, after composing Mukhtaṣaru Abi Dā'ūd and al Khilāfiyāt, he undertook the compilation of the present work. Most of the Ḥadīṣ quoted in the same are taken from the six canonical collections of traditions, and from some other works on Musnad Ḥadīṣ.

For other copies of the work, see Paris, Nos. 740-41; Berlin, Nos. 1328-31; Cairo, vol. i, p. 108.

Written in good Naskḥ. The title of the work, and the name of the author on the title-page, are written on a gilt ground within gold-ruled borders.

The following note at the end says that the present volume was compared in A.H. 856 with a copy of the work transcribed by the famous author, Ibn Hajar (d. A.H. 852 = A.D. 1449).

بلغ مقابلة من اوله الى آخره باصل شيخنا الحافظ ابي الفضل بن
حجر الذى بخطه في مجالس اخرها يوم الاحد السادس والعشرين من
شهر رجب الفرد سنة ست وخمسين وثمانمائة حسبنا الله ونعم الوكيل *

No. 377.

fol. 239; lines 15; size $10\frac{1}{2} \times 7$; 8×5 .

VOLUME II.

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note, by 'Ali bin Ahmad al Qalqashandi (d. A.H. 885 = A.D. 1400), a well-known Shâfi'i scholar and traditionist, who worked as professor of tradition in the Madrasah Şalâhiyah of Egypt and in some other Madrasahs (see Mu'jam Ibn Fahd, fol. 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 856.

الحمد لله بلغ مقابلة من اوله الى اخره على اعل بخط شيخنا
شيخ الاسلام والحفاظ sic احمد بن علي بن حجر تغمده الله برحمته سنة
ست وخمسين وثمانمائة الحمد لله اولاً و آخراً على الله وآله وصحبه
وسلم قاله و كتبه الفقير علي بن احمد القلقشندي الشافعي حامداً ومصلياً *

This note and the note at the end of the first volume are in the same handwriting, hence we may conclude that the latter is by the same 'Ali bin Ahmad al Qalqashandi.

II. Another note, written by Muhammad bin Shaikh 'Ali, tells us that he studied from the present MS. under his father, in A.H. 1066.

الحمد لله وحده بلغ العبد الفقير الحقير المقر المعترف بالذنب
و التقصير محمد بن الشيخ على sic قراءة على والده المذكور
سنة ست وستين و الف من الهجرة الخ *

Neither volume is dated; but the statement contained in the note to the first volume, and repeated in the first note to the present volume, gives us reason to hold that both volumes were written in or before A.H. 856.

No. 378.

fol. 273; lines 30; size $10\frac{1}{2} \times 7$; 8×6 .

The Same.

Another copy of the same. in two volumes bound together. The first volume ends on fol. 192, and the second begins on fol. 193. Both volumes begin and end as in the preceding copy.

Written in good Nas'ih. Dated, A.H. 1143.

Scribe: حسين بن احمد الغفاري.

The scribe, in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A.H. 1143 for the use of Muḥammad bin Ismâ'il bin Ṣalâḥ, one of the Amirs of Ṣan'râ' (in Yaman), and a well-known scholar and author, who died in A.H. 1182 = A.D. 1771 (see No. 339 above). The note at the end of vol. i runs thus:—

تم الجزء الاول من الترهيب و الترهيب و كان تمام نسخ الجزء
الاول سنة ١١٤٣ استكتبه لنفسه سيدي ... محمد بن اسمعيل بن
صلاح الامير بخط افقر العباد حسين بن احمد الغفاري *

The second volume has a similar note at the end.

No. 379.

fol. 243; lines 25; size $10\frac{1}{4} \times 7$; 8×5 .

The Same.

Another valuable copy of the first volume of the preceding work, with the same beginning and ending.

Written in good Naskh. Dated, A.H. 835.

This copy has six notes at the end.

I. A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Hajar (*d.* A.H. 852 = A.D. 1449) and some others.

II. An autograph note, by Hasan bin 'Ali al-Qayyimi, a well-known scholar of the 9th century A.H., and author of a commentary on the present work (see for a copy of his commentary, Br. Mus., Suppl., No. 148). He tells us that the present copy was for some time in his possession.

ملكه بالطريق الشرعي حسن بن علي القيومي sic يومئذ بالجامع الزاهدي بالمقسم في التاريخ المعين غفر الله له و لكاتبه و جميع المسلمين *

III. One Muṣṭafā bin Aḥmad bin 'Alī inspected the MS., in A.H. 1107.

تشرف بالنظر في هذا الجزء العظيم افقر العباد الى رحمة ربه مصطفى بن احمد بن علي الصباغ رابع عشر ذى قعدة سنة ١١٠٧ *

IV. One 'Ubaid az Zawwādī also inspected the MS., in A.H. 1127.

تشرف بالنظر في هذا الجزء افقر العباد عبيد بن sic الزوادي *

V. One Aḥmad bin Muḥammad al Waḥṣī went through the MS., in A.H. 1095.

انطلع على هذه الكتاب الفقير الراجي الى عفوية القدير احمد بن محمد الوحشي المالكي سنة ١٠٩٥ *

VI. One Aḥmad bin Ibrāhīm al Mālīkī also went through the MS., in A.H. 1116.

طالع هذا الجزء العبد الفقير الراجي عفوية القدير احمد بن ابراهيم المالكي سنة ١١١٦ *

No. 380.

foll. 40 ; lines 22 ; size $9 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

الباعث على انكار البدع و الحوادث

AL BÂ'IS̄, 'ALÂ INKÂR AL BIDA'I WA AL HAWÂDIṢ.

A collection of Ḥadīṣ, dealing with the illegality of some newly introduced prayers in Islām, and especially الرغائب, a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and, according to some, on the night of the 14th Shā'bān, as appears from the following passage in the work : اما صلوة الرغائب فالمشهور بين الناس اليوم انها تصلى بين العشاءين ليلة اول جمعة في شهر رجب وقد سبق فيما حكاه الامام ابو بكر الطرطوشي زمان حدوثها و ظهورها و سبق في الحكاية ايضاً ان صلوة ليلة النصف من شعبان كانت تسمى صلوة الرغائب الخ *

Author: Abû Muḥammad ‘Abdarrahmân bin Ismâ’il bin Ibrâhim بن ابراهيم بن اسماعيل بن عبد الرحمن, commonly known as Abû Shâma. He was born in Damascus, A. H. 599 = A. D. 1302; and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur’ânic branches, tradition and jurisprudence. He is also known as an historian; and his work. *Ar Raudatain fî Akhbâr ad Daulatain* (see Hand-list, No. 2223), is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A. H. 662 he was appointed Principal of Dâr al Ḥadîṣ Ashrafiyah in Damascus, where he worked till his death in A. H. 665 = A. D. 1268; see Ṭabaqât Ibn Mulaqqin, fol. 117; Brock., vol. i, p. 317.

Beginning:—

الحمد لله هادى الورى طرق الهدى و زاجرهم عن اسباب التهلكة
و الورى و علوته و سلامه على عباده الذين اصطفى النعم *

The author succeeded in the present work in proving that the Ḥadîṣ in favour of صلوة الرغائب is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated, A. H. 1302.

No. 381.

fol. 110: lines 15; size 9 × 5; 6½ × 3.

كتاب في الحديث

KITÂB FÎ AL ḤADÎṢ.

A work on Ḥadîṣ, designated on the title-page Kitâb fî Ḥadîṣ, dealing with punishments for crimes and sins, and with warnings against committing the same. By Abû ‘Abdallâh Muḥammad bin ‘Umar bin Muḥammad al Baġawî محمد بن عمر بن محمد الباغوي. Neither the author nor the work is to be traced in any catalogue; but that the author belongs to the 7th century A. H. we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على سيدنا محمد وآله وصحبه اجمعين قال حدثنا الشيخ الامام الاجل جمال السفة.

ابو عبد الله محمد بن عمر بن محمد البغوي رضى الله عنه قال اخبرنا
 ابو نصر بن احمد بن عبد الملك الخفافى قال قال اخبرنا الشيخ الصالح
 بن احمد بن احمد العطاري الرازي قال حدثنا مرزبان ابو علي قال حدثنا
 محمد الرازي قال حدثنا ابو العباس جعفر بن هارون الواسطي قال حدثنا
 سمعان المهدى قال حدثنا انس بن مالك قال قال رسول الله صلى الله
 عليه وسلم ان امتى في سائر الامم كالقمر في النجوم *

The work is divided into the following 11 Bâbs :—

- I. Foll. 9–33^a الباب الاول في عقوبة ترك الصلوة.
- II. Foll. 33^b–41^a الباب الثاني في عقوبة شرب الخمر.
- III. Foll. 41^b–44^a الباب الثالث في عقوبة الزاني.
- IV. Foll. 44^b–46 الباب الرابع في عقوبة اللواط.
- V. Foll. 47–50^a الباب الخامس في عقوبة أكل الربوا.
- VI. Foll. 50^b–58^a الباب السادس في عقوبة النائحة.
- VII. Foll. 58^b–61 الباب السابع في عقوبة مانع الركوة.
- VIII. Foll. 62–70^a الباب الثامن في عقوبة قاتل النفس.
- IX. Foll. 70^b–74 الباب التاسع في عقوبة الوالدین.
- X. Foll. 75–90 الباب العاشر في النهي عن المزامير والمغانی.
- XI. Foll. 91–108 الباب الحادى عشر في احوال يوم القيمة.

The scribe, Mullâ Muḥammad Ibrâhîm al Ḥisârî, says at the end that he transcribed the present copy, in A.H. 1149, for the use of Bibi 'Â'isha, the daughter of a certain Amîr Ibrâhîm Chalpi :—

تمام شد این کتاب بتاریخ ۱۱ شہر جمادى الثانی روز چہارشنبه سنہ
 ۱۱۴۹ راقمہ فقیر ملا محمد ابراہیم حصارى غفر اللہ ذنبہ برائى خواندن
 عصمت پناہی مریم مکانی بی بی عائشہ بنت اقبال و اجلال پناہ ابراہیم
 چلپی طال عمره *

One Ibrâhîm Chalpi, without date or any description, is mentioned in Berlin, No. 2441.

Fol. 109 contains a prayer. Written in fair Naskh.

A note at the end of fol. 109, by Bibi 'Â'isha, says that she was the owner of the MS. : ملئت الفقيرة عائشة بنت ابراہیم غفر اللہ عنها .

No. 382.

foll. 25 ; line 9 ; size 9 × 5 ; 6 × 3.

المنتخب من الشهاب

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Ḥaḍiṣ, taken from Shihâb, a work on Ḥaḍiṣ dealing with ethics by Quḍâ'î (d. A.H. 454 = A.D. 1064).

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Ḥasan (d. A.H. 633 = A.D. 1236), in which that author has dealt with genuine, weak, false and some other classes of Ḥaḍiṣ taken from Quḍâ'î's work. A treatise dealing with the Ḥaḍiṣ of Quḍâ'î, by Dû an Nasabain, is mentioned in Huffâz, vol. iv, p. 213, as having been composed under the order of Sultân Kâmil of Egypt (A.H. 615-635 = A.D. 1218-1238) : و امر (الكامل) ان يعلق شيئاً على كتاب الشهاب فعلى كتابا تكلم فيه على اسانيدہ و اراده الكامل. Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Ḥaḍiṣ in his treatise ; hence the present work contains 210 genuine Ḥaḍiṣ, as compared with 197 mentioned by Dû an Nasabain.

Beginning :—

الحمد لله رب العلمين كما حمد لنفسه و على الله على خير خلقه
 محمد رسوله الذي انار به الدين و اطلع شمسہ و سلم تسليماً اما بعد فقد
 استخرت الله سبحانه و تعالى في جمع هذا الكتاب المفيد من كلام سيد
 المرسلين و ذلك لانني لما تأملت كتاب الشهاب للقضاعي رحمه الله عليه
 فوجدت خط سيدنا الفقيه الامام العارف ذوالنسبين رحمه الله عليه مكتوباً
 مفكناً على كل ما يحتوي عليه كتاب الشهاب من الاخبار الصحيحة و الضعيفة
 و الباطلة و الموضوعة و المفكر حسب ما صححه سيدنا العارف
 ذوالنسبين الخ *

The fact that the words سيدنا (my master, or teacher) are used twice by this author in addressing Dû an Nasabain, and are not used for Quḍâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A.H., and was a pupil of Dû an Nasabain.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 383.

fol. 93 ; lines 21 ; size 8 × 6 ; 6 × 4.

بديع التذكار فيما ورد في فضل
الخييل من الاخبار

BADĪ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAILI MIN AL AKHBÂR.

A work on Ḥadīṣ without Isnād, dealing with the excellence of horses, with their good and bad points and colours, and with horse-racing, divided into eight chapters. The last chapter contains the names of the horses which were used by the Prophet and some of his companions.

By Abū Muḥammad 'Abdal Mu'min bin Khalaf bin Abī'l Ḥasan bin Sharaf ad Dimyāṭī بن خلف بن أبي الحسن بن أبي الدمياطي, a well-known scholar versed in jurisprudence and philology, and a noted traditionist of his age. He was born in Tūn (a town in Dimyāṭ), A.H. 613 = A.D. 1217, where he studied the Qur'ānic branches, jurisprudence and philology, and afterwards devoted himself to the study of Ḥadīṣ. In A.H. 636, in order to perfect himself in the same, he visited Egypt, Bagdād, Arabia and some other places, and attended lectures on Ḥadīṣ under numerous well-known Shaikh's. The number of the author's Shaikh's, as stated in Ḥuffāz, exceeds 1300. He was the first professor of Ḥadīṣ in the Mansūrīyah Madrasah of Cairo. He also worked as a professor in the Zāhiriyyah Madrasah of Egypt. He died in A.H. 705 = A.D. 1305 ; see *Ṭabaqāt Ibn Shuhba*, fol. 112 ; *Isnâwî*, fol. 202 ; *Ḥuffāz*, vol. iv, p. 268 ; *Broek.*, vol. ii, p. 73.

Beginning :—

قال الشيخ الامام العالم العلامة شرف الحفاظ قدوة العارفين شرف
الدين ابو محمد عبد المؤمن بن خلف الدمياطي الحمد لله ان
هدانا للعلم اما بعد فقد سئلت عما ورد في الخييل من الخير النجم
وما يستحب من الوانها وما يكره من شيئا كما الشكل والرجل
وما روي في اقتنائها من البركة والشوم وما جاء في اسبابها ... *

For other copies of the work, see Paris, No. 2816 ; Bodl., i, p. 384 ; Lee, No. 139.

Written in fair Naskh. Not dated, apparently 11th century A.H.

Foll. 88-93. A treatise on the same subject, by Muḥammad bin Wahīd محمد بن وحيد.

Beginning :—

الحمد لله الذي كرم الانسان على ما خلق في الارض ... وبعد فاني
جمعت في هذه الوراق من الاخبار التي وردت فى الخيل النجم *

Neither the author nor the treatise is mentioned in any catalogue.

Written in fair Naskh. Not dated, apparently 11th century A.H.

No. 384.

foll. 29; lines 15; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

مختصر شعب الايمان

MUKHTAṢAR U SHU'AB AL ÎMÂN.

An abridgment of *Shu'ab al Îmân*, a work of Baihaqî (d. A.H. 458 = A.D. 1066) on Ḥadīṣ dealing with the 77 important Islamic beliefs.

By Abū Ḥaṣṣ 'Umar bin Nûraddīn Abī'l Ḥasan 'Alī bin Aḥmad bin Muḥammad بن احمد بن ابي الحسن علي بن احمد بن محمد. He was born in A.H. 723 = A.D. 1323; and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Tûlûn of Egypt. With reference to 'Îsa's post (of Mulaqqîn), the author is called Ibn al Mulaqqîn (the son of Mulaqqîn). His own father, on account of his special merit in grammar, was commonly called Abu'l Ḥasan an Naḥwî; hence our author is also called Ibn Abī'l Ḥasan Naḥwî. The author, in the colophon of an autograph copy of his work, *Tuḥfat al Muḥtâj* (see Hand-list, No. 819), designates himself by the latter name, thus :—

كتب مؤلفه الفقير الى عفو الله و غفرانه عمر بن علي بن احمد بن
محمد الانصاري الشهير بابن ابي الحسن النحوي *

He studied in Egypt under Isnâwî (d. A.H. 772 = A.D. 1371) and some other persons. In A.H. 770 he left Egypt for Damascus, where he studied under Muḡlatâ'î (d. A.H. 762 = A.D. 1361) and others, and became famous for his learning, and was appointed a professor of Ḥadīṣ in a Madrasah of Damascus. Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qâdî of the place. He is a noted author of his age, having compiled 300 works on different branches of Arabic literature; and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkî (d. A.H. 771 = A.D. 1371), who was the greatest authority of his age among scholars, highly appreciated some of his works, which he noticed. His biographers give us to understand that he had his own valuable library, containing a large number of books. He died in A.H. 804 = A.D. 1404; see *Tabaqât Ibn Shuhba*, fol. 191; Brock., vol. ii, p. 92.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين
و بعد فقد تكرر السؤال من بعض كبار العلماء فى السؤال عن عدد شعب
الإيمان النج *

Written in good Naskh. Not dated, apparently 9th century A.H.

No. 385.

fol. 22; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

The Same.

Another copy of the preceding work, beginning and ending like the above. Written in good Naskh. Dated, A.H. 1231.

No. 386.

fol. 46; lines 25; size $7\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

البذل الماعون في

فضل الطامعون

AL BADL AL MÂ'ÛN FÎ FAḌL AT
ṬÂ'ÛN.

A most valuable and old copy of *Al Badl al Mâ'ûn fi Faḍl at Ṭâ'ûn*, a work on Ḥadīṣ dealing with the origin of plague, with a definition of it and remarks regarding the abandoning of places affected by the plague, and regarding the entering into those areas,

holding that Muslim victims to the disease were to be deemed martyrs.

By Ahmad bin 'Alī bin Ḥajar al 'Asqalānī أحمد بن علي بن حجر (d. A.H. 852 = A.D. 1449; see Lib. Cat., vol. v, part i, p. 49).

Beginning:—

الحمد لله الذي كل حال و نعوذ بالله من حال اهل النار و نسأله
العفو في الدنيا و الاخرة انه هو العفو الغفار ... اما بعد فقد تكرر سوال
الاخوان نفع الله بهم في جمع الاحاديث الواردة في الطاعون و شرح غريبه
الشم *

The author occasionally offers explanations of certain of the Hadīṣ. The work is divided into the following 5 Babs:—

- I. Foll. 1-4. الباب الاول في مبداء.
- II. Foll. 5-23. الباب الثاني في تعريفه.
- III. Foll. 24-32. الباب الثالث في بيان كون الطاعون شهادة للمسلمين.
- IV. Foll. 33-35. الباب الرابع في حكم الخروج من البلد الذي يقع بها و الدخول اليها.
- V. Foll. 36-42. الباب الخامس في ما يشرع فعله بعد وقوعه.

The work was composed in A.H. 833.

For other copies of the work, see Lied, No. 2034; Br. Mus. Suppl., No. 1505; Cairo, vol. vi, p. 117; Kupr., No. 255.

The MS. is not dated; but an autograph note of the author on fol. 10^a, which tells us that the MS. was studied by Burhānaddīn (d. A.H. 841 = A.D. 1438) under him (the author), and that during his study of it the MS. was compared with the original (بلغ برهان الدين ابراهيم), gives us reason to hold that the present copy was written in or before A.H. 841.

Written in good Naskh.

Foll. 43-46. A treatise on 20 Hadīṣ, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Ḥajar 'Asqalānī.

Written in fair Naskh, but on different paper from the earlier foll

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فقد انتقيت في
هذا الجزء عشرين حديثا من صحاح الاحاديث و حسانها فيما يقوله المكلف
في يومه و ليلته الشم *

The present treatise was composed in A.H. 848, as appears from the following colophon : قال جامعه شيخنا شيخ الاسلام شهاب الدين احمد بن علي قدتم في صبيحة العادي والعشرين من شوال سنة ثمان واربعين وثمانائة

Though the scribe does not reveal his name, yet the words "the compiler, my teacher, said" in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar, the author.

No. 387.

fol. 23 ; lines 25 ; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

المنبهات

AL MUNABBIHÂT.

A collection of Hadîṣ (without Isnâd), selected and arranged according to a peculiar plan described below, for devotional purposes, relating to inducements for doing good and for abstaining from evil. To these are added a few sayings of saints and philosophers on the same subjects.

By Shihâbaddin Aḥmad bin 'Alî bin Ḥajar بن شهاب الدين احمد بن علي بن حجر (d. A.H. 852 = A.D. 1449 ; see Lib. Cat., vol. v, part i, p. 94). There is no absolute certainty regarding the authorship of this work. The preface of the present MS., as well as of MS No. 389 below, and of the India Office MS. No. 186, distinctly mention Ibn Ḥajar as the author of the work ; while the preface of the India Office MS. No. 187, and of our copy No. 388 below, suggest one Ṣafiaddin as the author. But the fact that Ibn Ḥajar also designates himself Ṣafiaddin in the preface of the India Office MS. No. 186 (صلى الملة والدين احمد بن علي المروف بابن حجر) gives us reason to conclude that the same Ibn Ḥajar, mentioned in the preface of the India Office MS. No. 186, is the Ṣafiaddin mentioned in the preface of our copy No. 388 and India Office No. 187. Thus all the above-noted MSS. agree in designating Ibn Ḥajar as the author of the work. Brock., vol. ii, p. 67, includes this work in the list of the compositions of Ibn Ḥajar. Hâj. Khal., vol. ii, p. 342, on the other hand, mentions as the author of the work one Aḥmad bin Muḥammad al Ḥajarî, without, however, giving the date of his death. The preface of the MS. noticed in the St. Petersburg Catalogue also mentions Aḥmad bin Muḥammad al Ḥajarî as the author. Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter.

Beginning :—

الحمد لوليه و الصلوة على نبيه و آله و صحبه اجمعين هذه منبهات
مما صنعه الشيخ شهاب الملة والدين احمد بن علي بن محمد بن احمد
العسقلاني النخ *

The work is divided into 10 chapters.

The author follows an unusual plan in the arrangement of the present work.

The first chapter contains Ḥadīṣ in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Ḥadīṣ which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Ḥadīṣ directing attention to eleven acts at a time.

For other copies of the work. see India Office, Nos. 186-87 ; Pet. No. 233.

Written on thick Kashmîrî paper, in beautiful Shikashṭ Shafi'a Âmiz Nasta'liq, within gold-ruled borders.

Dated, Kashmîr, A.H. 1102.

No. 388.

fol. 20 ; lines 15 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Dated, A.H. 1071.

Beginning :—

كتاب المنبهات من تصنيف الشيخ الامام الاجل الصدر الكبير زين
القضاة احمد بن محمد الابرجي و هذه المنبهات على الاستعداد ليوم الميعاد
منقها الصفي المعتمد النخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât, one by Aḥmad bin Muḥammad al Abrajî, and the other by Šafi (one of the designations of Ibn Ḥajar).

No. 389.

foll. 47; lines 13: size 15×7 ; 7×6 .

The Same.

Another copy of the preceding work.

Beginning:—

الحمد لله في كل حين و اوقات و الصلوة على رسوله اشرف الخلق
و البريات هذه منبغات مما صنفه الشيخ شباب الملة و الحق و الدين احمد
بن على بن احمد العسقلاني النخ *

There are occasional marginal notes, consisting of explanations of Ḥadīṣ in Urdu; and there is also an Urdu translation of each Arabic line.

Written in Naskh. Not dated, apparently 12th century A.H.

No. 390.

foll. 116; lines 26: size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

شرح الصدور في شرح
حال الموتى في القبور

**SHARḤ AṢ ṢUDŪR FĪ SHARḤI ḤĀL
AL MAUTĀ FĪ AL QUBŪR.**

A work on Ḥadīṣ dealing with death, and with the condition of the dead body in the tomb till the end of this world. The date of composition is A.H. 884, as mentioned in the preface of MS. No. 395 below.

By Jalāladdīn ‘Abdarrahmān bin Abi Bakr as Suyūṭī جلال الدين ابى بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي يقظ من شاء من سنة الغفلة و رفع من احب لقائه
الى عليئين النخ *

The author, in the preface, says that the present work is an enlargement of At Taḍkirah, a work of Qurtubī (d. A.H. 672 = A.D. 1273) on the present subject.

For other copies of the work, see Berlin, No. 2665; Lied., 2056; Paris, No. 4587; Br. Mus., No. 1615.

The work was lithographed in Lahore, 1871.

Written in good Naskh. Dated, A.H. 1035.

Scribe: هلال بن علي الهلالي.

No. 391.

fol. 139; lines 19; size $10\frac{1}{2} \times 7$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

No. 392.

fol. 155; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

الفوز العظيم في لقاء
الكريم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الى لقاءه و الصلوة والسلام
على سيدنا محمد خاتم انبيائه وبعد فلما كان كذب البرزخ الكبير سميت
تشرح الصدور بشرح حال الموتى و القبور و كان حجمة كبير بحيث
بقصر همة من اقتصر اردت ان الخض منه تلخيصاً فلخصت منه
هذا التأليف الصغير و سميت الفوز العظيم الخ *

For another copy of the work, see Cairo, vol. ii, p. 161.

The following colophon of the author gives the date of composition as A.H. 882: قال مؤلفه رحمه الله تعالى آخر الكتاب والله العمد فرغت في المحرم سنة اثنين وثمانين وثمانمائة

Written in fair Naskh. Not dated, apparently 12th century A.H.

No. 393.

fol. 106; lines 12; size $6\frac{1}{2} \times 3\frac{1}{2}$; 5×3 .

منتخب الأحاديث

MUNTAKHAB AL AHÂDÎŞ.

Another abridgment of *Sharḥ aṣ Ṣudûr* (see Nos. 390-1 above), consisting of the *Ḥadîṣ* quoted in that work, omitting the *Isnâd*. Neither the present abridgment nor its author is to be traced in any catalogue; but a note on the title-page suggests that the present abridgment is by the author of the original work (*Sharḥ aṣ Ṣudûr*). This suggestion is supported by the following words in the preface: هذا منتخب الأحاديث التي ذكرت في شرح الصدور (This is an abridgment of the traditions which I have quoted in *Sharḥ aṣ Ṣudûr*.)

Beginning:—

الحمد لله الذي ايقظ من يشاء من سنة الغفلة وعلى الله على
محمد وآله واصحابه هذا منتخب الأحاديث التي ذكرت في
شرح الصدور في بيان حال الموتى و القبور الخ *

Written in beautiful *Naskh*, within gold-ruled borders. Not dated, apparently 11th century A.H.

No. 394.

fol. 86; lines 11; size $6\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the same. Written in *Nasta'liq*. Dated, A.H. 1257.

Scribe: يحيى بن علي.

No. 395.

fol. 141; lines 31; size $10\frac{1}{2} \times 7$; $8 \times 5\frac{1}{2}$.

البدور السافرة

AL BUDÛR AS SÂFIRAH.

A work on *Ḥadîṣ* dealing with the end of the present world, the blast of the last trumpet, the day of resurrection, and detailed descriptions of the next world. Divided into 197 chapters.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين 'أبدرأحمأن بن أبى بكر السيوطى (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning:—

الحمد لله الذي خلق السموات و الأرض و جعل الظلمات و النور ...
 ... و بعد فهذا ما تقدم الوعد
 به في خطبة كتاب البرزخ من كتاب شاف ...
 ... و سميته البدور السافرة في أمور الآخرة *

Suyûtî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work كتاب البرزخ, also called *Sharḥ aṣ Ṣudûr*, see No. 390 above, which he tells us here was composed in A.H. 884.

For other copies of the work, see A.S., No. 1676; India Office, No. 176; Alger., No. 853; Cairo, vol. ii, p. 146.

Written in good Naskḥ. Dated, A.H. 974.

Scribe: بركات بن علي.

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muḥammad bin 'Alî ad Dâ'ûdî (d. A.H. 945 = A.D. 1538), the author of *Ṭabaqât al Mufasssîrîn* (see Hand-list, No. 2390) and a pupil of Suyûtî, and that the present copy was compared with the original copy: كتبت هذه النسخة: من خط الشيخ شمس الدين الداؤدي المالكي تلميذ المؤلف و قوبلت على النسخة المذكورة بحسب الطاقة *

No. 396.

foll. 163; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 6$.

The Same.

Another copy of the same. Written in fair Naskḥ. Not dated, apparently 11th century A.H. It bears, at the end, a seal of the library of Wâjîd 'Alî Shâh, the last Muḥammadan King of Oudh.

No. 397.

fol. 102 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

المنهج السوي في الطب
النبوي

AL MANHAJ AS SAWÎ FÎ AT ṬIBB AN NABAWÎ.

A work consisting of a collection of Ḥadīṣ dealing with diseases and their treatment, and medicines. The arrangement and divisions in the present work are the same as in Mûjaz, a medical work (see Lib. Cat., vol. iv, No. 43).

By Jalâluddîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

Beginning :—

الحمد حمد الشاكرين و اشهد ان لا اله الا الله وحده لا شريك له ...
... و بعد فهذا كتاب جمعت فيه الاحاديث الواردة في الطب و رتبته
ترتيب الموجز في المقاصد و الابواب *

For other copies of the work, see Berlin, No 6302 ; Bodl., No. 646 ; Pet. Rosen. No. 22/43.

Written in good Naskh. Not dated, apparently 11th century A.H.

No. 398.

fol. 22 ; lines 25 ; size 5×5 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

مطلع البدرين فيمن يوتى
اجرة مرتين

MAṬLA' AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN.

A treatise on Ḥadīṣ dealing with persons, with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts, the doer of which will earn double rewards in the next world.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي

عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Ḥadīṣ, dealing with 10 meritorious acts. Afterwards he noticed some more Ḥadīṣ on the subject, which are incorporated with the original 10 Ḥadīṣ in the present work.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وبعد فقد وقع الكلام فيمن
يوتى اجرة مرتين فجمعت من ذلك عشرة احاديث و نظمتها في ابيات
ثم وقفت على عدة اخرى فاردت جمع ذلك في هذه الكراسة الخ *

For other copies of the work, see Berlin, Nos. 5587–8; Cairo, vol. viii, pp. 52, 331, 465.

Written in good Naskh

The note on the title-page, which says that in A.H. 920 the MS. was in possession of 'Alī bin 'Umar ad Ḍar'ī, suggests that the MS. was transcribed in or before A.H. 920.

No. 399.

fol. 7; lines 19; size 8 × 6; 5½ × 4.

كتاب الكشف عن مجاوزة

هذه الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂDIHÎ AL UMMAT AL ALF.

ان النبي صلى الله عليه وسلم لا يمكث في قبره الف سنة (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A.H., the present world would be sure to end, and that the day of Judgment would come.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

The above-noted Ḥadīṣ is fully discussed by the author,

and proved to be false, in the present treatise, which was composed towards the end of the 9th century A.H., that is to say, before the expiry of the period in question, after which the falsehood of this so-called Ḥadīṣ became apparent to all.

Beginning :—

الحمد لله وسلام على عباده الذين اصطفى وبعد فقد كثر السؤال عن الحديث المشتهر على السنة الناس ان النبي صلى الله عليه وسلم لا يمكن في قبره الف سنة الحج *

For other copies of the work. see Berlin, Nos. 2753-60 ; Wien, No. 1660 ; Goth., No. 721 ; Lied., No. 2051 ; Paris, Nos. 1546, 350-2 ; Alger., Nos. 596, 613, 1549.

Written in good Naskh. Not dated, apparently 12th century A.H.

Foll. 5^b-7. Contain quotations from different works.

No. 400.

foll. 144 ; lines 24 ; size $7\frac{1}{2} \times 5\frac{1}{4}$; 6 x 4.

مسالك الحنفاء

MASÂLIK AL ḤUNAFÂ'.

A work on Ḥadīṣ dealing with the privileges and peculiarities of the prayers and benedictions (صلوة) addressed to the Prophet, giving the philology of the word Ṣalât (صلوة), with its different meanings. The work is divided into ten Maslaks.

By Shihâbaddin Aḥmad bin Abî Bakr bin 'Abdalmalik al Qasṭallâni القسطلاني (d. A.H. 923 = A.D. 1517 ; see Lib. Cat., vol. v, part i, p. 61).

Beginning :—

يقول احمد القسطلاني رضي الله عنه وارضاه وجعل الجنة منقبلة ومثواه الحمد لله فاتم مسالك ابواب الصلوة على نبيه الكريم لاهل ولايته
الحج *

The author, in the preface, gives out his reasons for composing the present work. He says that he once noticed certain Ḥadīṣ in favour of invoking Ṣalât in the name of the Prophet, and that this was succeeded by a dream encouraging him to compose the work.

For other copies of the work, see Jeni, No. 278; A.S., No. 895; Cairo, vol. ii, p. 248.

Written in good Naskh. Dated, Mecca, A.H. 1027.

Scribe: محمد بن علي الحضرمي.

Muḥammad bin Muḥammad al Bakari aṣ Ṣiddiqi (*d.* A.H. 1057 = A.D. 1647), a well-known author, scholar and traditionist of Mecca (see *Khulâṣat al Aṣar*, vol. iv, p. 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use.

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب ثواب
الله افقر الخلق محمد بن محمد بن ابراهيم بن علان البكري الصديقي
الشافعي سبط آل الحسن خادم الحديث النبوي و السنن عام ١٠٢٧ *

No. 401.

fol. 144; lines 24; size $4\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{3} \times 8\frac{1}{4}$.

اتحاف اهل الاسلام بخصوصيات
الصيام

ITHÂFU AHL AL ISLÂM BI KHUṢŪ ṢÎYÂT AṢ ṢÎYÂM.

(Designated, on the title-page, *Hidâyat al Islâm ilâ faḍâ'il aṣ Ṣîyâm*.)

A work on Ḥadiṣ dealing with the excellence of fasting (صوم) in the month of Ramaḍân and in the other months. The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works.

By Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī (أحمد بن محمد بن علي بن حجر الهيتمي) (*d.* A.H. 974 = A.D. 1666; see *Lib. Cat.*, vol. v, part i, p. 202).

According to the author's statement in the preface, he undertook the compilation of the work in A.H. 952.

The work is divided into the following 4 Babs:—

- I. Foll. 1—19^a. الباب الاول في فضائل الصيام.
- II. Foll. 19^b—93. الباب الثاني في احكام الصوم.
- III. Foll. 94—109^a. الباب الثالث في رخص الفطر.
- IV. Foll. 109^b—144. الباب الرابع في حكم صوم غير رمضان.

Beginning:—

الحمد لله الذي جعل الصوم حصنا حصينا لاوائاته اما بعد
فقد سئخ في مستهل شهر رمضان سنة اثنين و خمسين و تسعمائة ان اؤلف
كتابا في الصوم الخ *

Only one copy of the work is mentioned, viz., in Cairo, vol. vi, p. 108.

Written in good Naskh. Dated, A.H. 1086.

No. 402.

fol. 252 : lines 28 ; size $10\frac{1}{2} \times 7$; 9×5 .

الزواجر عن اقتراف الكبائر
AZ ZAWĀJIR 'AN IQTIRĀF AL
KABĀ'IR.

A very useful and popular work on Ḥaḍiṣ dealing with mortal sins, and with the prohibitions and warnings against committing the same. By Aḥmad bin Muḥammad bin 'Alī bin Ḥaḡar al Ḥaṣamī (d. A.H. 974 = A.D. 1666, see Lib. Cat., vol. v, part i. p. 202).

Beginning:—

الحمد لله الذي حمى من اجل رافته الخ *

The author, in the preface, tells us that he had it in his mind to compile a work on the present subject ; but that the absence of any other work on this subject hindered him. However, shortly after, he secured a treatise on the subject by Dahabī (d. A.H. 748 = A.D. 1348), which induced him to undertake the present compilation, which he wrote in Mecca, A.H. 953.

The present work was highly appreciated by the scholars of his age, as well as by succeeding scholars. 'Abdalḡaqq (d. A.H. 1052 = A.D. 1652), the famous Indian scholar, remarks about the present work, in Zād al Muttaqīn, that no one else, prior to this present author, had ever produced such a useful, independent and detailed work on the subject كذالبي بغايت مفيد است پيش از وي هيچ كس

سلوك اين طريق نكرده و درين باب تصديقي مستقل باين طول و عرض نساخته *

The work consists of a Muqaddimah, which is divided into two Bābs :

- I. The first Bâb deals with كبائر باطنية (internal mortal sins).
- II. The second deals with كبائر ظاهرة (external mortal sins).

Kabâ'ir Zâhirah are divided into various chapters, according to the divisions observed in the works on jurisprudence.

The work ends with a Khâtimah (epilogue), dealing with the following points:—

- I. التوبة (repentance).
- II. ذكر الحشر (descriptions of the day of Judgment).
- III. ذكر النار (descriptions of hell).
- IV. ذكر الجنة (descriptions of paradise).

For other copies of the work, see India Office, No. 185; Stewart, No. 151; Cairo, vol. ii. p. 160. The work was printed in Bulâq, A.H. 1284; Cairo, A.H. 1310.

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A.H. 966.

بلغ مقابلة على نسخة المؤلف و ذلك بتاريخ يوم الخميس ثاني
عشرين رمضان من شهر [سنة] ست و ستين و تسعمائة بمكة المشرفة و صلى
الله على سيدنا محمد و آله و صحبه و سام *

The MS. is not dated; but the above note suggests that it was transcribed in or before A.H. 966.

Written in good Naskh.

No. 403.

The Same.

fol. 421; lines 27; size 9 × 4; 6 × 3.

Another copy of the same. Written in good Naskh. Not dated, apparently 11th century A.H.

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh 'Âlam (A.H. 1173-1222).

No. 404.

fol. 52; lines 18; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

ما ثبت بالسنة

MÂ ŞABATA BIS SUNNAH.

A work on Ḥadīṣ dealing with fasting, prayers and other religious observances connected with each of the 12 months of the lunar year, from Muḥarram to Dû al Ḥijjah.

By ‘Abdalḥaqq bin Saifaddīn bin Sa‘dallah ad Dihlawī عبد الحق بن سيف الدين بن سعد الله الدهلوي, a well-known Arabic and Persian scholar, historian, traditionist and Ṣūfī of India, who composed a number of works in Arabic and Persian on different subjects. He died in A.H. 1052 = A.D. 1642; see Subḥat al Marjān, fol. 120; Rieu, Persian Catalogue, p. 14.

Beginning:—

الحمد لله الذي جعل الاوقات المباركات مراسم الخيرات و البركات

الخ *

The present work, as a matter of fact, is an appendix to one of the author’s Persian works referred to in the preface, which deals with the controversies among the traditionists and Ṣūfis about the rites observed in each of the months, together with his rulings regarding their validity or invalidity. In the present work, he allows the rites supported by genuine Ḥadīṣ, and disallows those which are based on weak and false Ḥadīṣ.

In the part dealing with the month of Rabī‘ I, he has given a short account of the Prophet also. Three copies of the work are mentioned in Rāmpūr Library, Nos. 318–20. The work was printed in Calcutta, A.H. 1253.

Written in Naskḥ. Dated, A.H. 1299.

Scribe: عزيز حسن علوي.

No. 405.

foll. 44 ; lines 25 ; size $8\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3$.

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Ḥadîṣ dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarrahîm bin Aḥmad al Qâḍî (ملا عبد الرحيم بن احمد القاضي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there ; but a note on the title-page of our copy suggests that the author was a scholar of the 11th century A.H.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و اصحابه اجمعين اما بعد فهذه رسالة في علم الحديث المسمى
بدقائق الاخبار *

Two MSS. copies, and one printed copy, dated Cairo, A.H. 1299, are mentioned in Râmpûr, Nos. 121-3, among works on Asceticism.

Written in good Naskh. Not dated ; apparently 11th century A.H.

No. 406.

foll. 135 ; lines 15 ; size 10×6 ; 8×4 .

التبہات

AT TANBÎHÂT.

A work on Ḥadîṣ collected mainly from Mishkât (Nos. 349-353 above) and partly from Shifâ' (see Hand-list, No. 2239) and Al Mawâhib (see Hand-list, No. 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author : Walîallâh bin Ġulâm Muḥammad ولي الله بن غلام محمد scholar and traditionist. belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century A.H.

A seal by one Abû 'Alî Muḥammad bin Hâshim, dated A.H. 1307, is found on fol. 4^a. The following note, written by the same Muḥammad bin Hâshim, is found on the margin of fol. 1^b, and tells us that Muḥammad Hâshim received the Sanad for narrating the present work and other works of Walīallāh from Faqīrallāh, who received authority from Aḥmad bin Ḥasan, one of the pupils of the author (Walīallāh). The fact that there are only two intermediate sources between Muḥammad Hâshim (a scholar of the 14th century A.H.) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus :—

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له
و اصلح اعماله اجازني لهذا الكتاب و لجميع مرويات و مصنفات الشيخ
ولى الله بن المولى الافخم و الاستاذ الشيخ العارف بالله الاحد المولوي غلام
محمد سيدي و شيوخه و سني و استاذي ... المعروف بمير فقير الله
السورتي عن شيخه و استاذة السيد احمد بن حسن عن شيخه المؤلف
المولوي ولى الله السورتي قدس الله سرة *

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
الاتمان الاكملان على سيد المرسلين اما بعد فيقول العبد المذنب
الافقر الى الله الغنى المسمى بولى الله ابن المولى الاعظم و الاستاذ الاكرم
و المرشد الافخم العارف بالله الاحد الشيخ الكامل المكمل الشير بمولوي غلام
محمد رحمه الله و نفعنا به اني كنت كثير الخطير ببالي ان التقت من
كتاب مشكوة المصاييح الذي لا نظير له في جمع احاديث النبوية من
كتب ائمة السلف و من غيره من الكتب المعتمدة كالشفاء و المواهب بعض
الاحاديث الجامعة للمقاصد الكثيرة في بيان ضروريات الملة و سميت
بالتنبيهات النبوية في سلوك الطريقة المصطفوية الخ *

The work is not mentioned in any catalogue.

Though the present copy is not dated, yet the above-mentioned seal suggests that it was written in or before A.H. 1307.

No. 407.

foll. 34 ; lines 21 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

الاحاديث في صلة الارحام

AL AḤĀDÎṢ FÎ ṢĪLAT AL ARḤĀM.

A work on Ḥadīṣ dealing with the excellence of giving pecuniary help to one's relatives, and showing favour and sympathy to them.

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions.

Beginning :—

اللهم حبب إلينا الإيمان وزينه في قلوبنا وكره إلينا الكفر والفسوق والعصيان واجعلنا من الراشدين *

The work is a rare one.

Written in Naskh. Dated, A.H. 1222.

WORKS ON ḤADÎṢ COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No. 408.

foll. 291 ; lines 31 ; size 10×7 ; $8 \times 4\frac{1}{2}$.

جمع الجوامع

JAM' AL JAWÂMI'

(Also called Al Jâmi' Al Kabîr).

A collection, according to the claim of the author,* of the entire Ḥadīṣ Qaulî (sayings of the Prophet) and Fi'li (actions of the Prophet), arranged in alphabetical order, divided into four volumes.

* The claim of the author (Suyûtî) to have collected every Ḥadīṣ in the present work is based on mere presumption. It is hardly possible to limit

By Jalāladdīn ‘Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين 'أبدرارحمٰن بن ابى بكر السيوطي (d. A.H. 911 = A.D. 1505). See Lib. Cat., vol. v, part i, p. 3.

VOLUME I.

Beginning :—

سبعان مبدأ الكواكب النخ *

Though not a complete collection of Ḥadīṣ (see foot-note below), yet being, as it is, a collection of Ḥadīṣ contained in 30 reliable works on Ḥadīṣ, the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyūṭī, as the voluminous writer of 600 works, is known to us to be unequalled ; but he is specially famous for the present composition, as no one else before him is known to us to have attempted a composition of the present nature. Abū’l Ḥasan Bakrī, a scholar of the 10th century A.H., remarks that Suyūṭī, by the present composition, has put an obligation on the scholars of the world للسيوطي منة على العالمين ; see *Ithāf*, p. 129. Below each Ḥadīṣ is a reference to the works from which it is taken. In No. 427 below are enumerated the 30 works referred to above, along with others.

The present volume ends with the Ḥadīṣ beginning with the letter الف followed by ن

For other copies of the work, see Berlin, Nos. 1350–52 ; Cairo, vol. i, p. 325 ; Rāmpūr, No. 101.

No. 409.

fol. 182 ; lines 31 ; size 10 × 7 ; 7½ × 4½.

VOLUME II.

Continuation of the above, beginning with Ḥadīṣ beginning with the letter الف followed by ن, thus : اني لا علم كلمة نوقال لذهب عنه ما يجد : and ending with Ḥadīṣ beginning with the letter ق

the Ḥadīṣ to any particular number ; see commentary on *Al Jāmi’ as Ṣaḡīr* (No. 420 below) by Munāwī (d. A.H. 1031 = A.D. 1622), where he refers to this very fact, thus :— بعسب ما اطلع عليه المصنف لا باعتبار نفس الامر لتعذر الاحاطة بها . Moreover Suyūṭī himself, after the present composition, noticed a number of Ḥadīṣ omitted in the work, and recorded them in *Al Jāmi’ as Ṣaḡīr* (No. 415) and again in *Az Ziyādāt*. ‘Alī Qārī (d. A.H. 1014 = A.D. 1605) in *Istidrākāt* and Munāwī in *Al Jāmi’ al Azhar*, even after Suyūṭī’s two later compositions on the subject, collected a number of Ḥadīṣ omitted by Suyūṭī. It is evident from the above facts that it is quite impossible to make a complete collection of Ḥadīṣ.

No. 410.

foll. 125 ; lines 31 ; size 10×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning with Ḥadīṣ beginning with the letter ک followed by الف, thus: — حرف الكاف كاتم العلم يلعبه كل شئى and ending with Ḥadīṣ beginning with the letter م followed by ن, thus: من علق في مسجد قنديلا الخ. The colophon runs thus: — آخر الجزء الثالث و يتلوه الرابع.

No. 411.

foll. 141 ; lines 31 ; size 10×7 ; $8 \times 4\frac{1}{2}$.

VOLUME IV.

Continuation of the above, concluding the Ḥadīṣ beginning with the letter م followed by ن, thus: — من علق ودعة فلا ودع الله له and ending with Ḥadīṣ beginning with the letter ي.

A note at the end says that these four volumes were transcribed from a copy dated A.H. 994. All these four volumes are written in *Naskh* ; and the first two volumes are dated, A.H. 1000.

No. 412.

foll. 316 ; lines 31 ; size 11×7 ; 8×5 .

Another copy of *Al Jam'al Jawâmi'*, designated as the first volume, beginning like the preceding copy, No. 408 above, and ending with the letter ح. It corresponds with Vol. I and foll. 1-66 of Vol. II above.

A note at the end says that, in A.H. 945, the present copy was compared with the original by 'Alī bin Muḥammad, the owner of the present copy. The note runs thus: — بلغ مقابلة على حسب الطاقة: — بالامل على يد مالكة علي بن محمد ... سنة خمس و اربعين و تسعمائة.

The title-page bears two seals of 'Itimâd Khân (d. A.H. 1077 = A.D. 1666 ; see Beale's *Biographical Dictionary*, p. 185), a noble of Shâh Jahan's court. Two 'Azzddîdah of Shâh Jahân are also found on the title-page. One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS. was placed in the Royal Library by the order of Shâh Jahân (A.H. 1037-1063 = A.D. 1628-1658).

Written in good Naskh. Though the copy is not dated, yet the note, dated A.H. 945, noticed above, suggests that it was written before that date.

No. 413.

fol. 408 ; lines 31 ; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another correct copy of the same, designated as the first volume, beginning like No. 408 above and ending with the letter **ن** followed by **ي**, thus : **زبنوا مجالسكم بالصلاة** : It corresponds with Vol. I and fol. 1-137^b of Vol. II, No. 409, above.

A note on the title-page says that one Luṭfallāh bin Muḥammad purchased the present MS. in Mecca in A.H. 1027 from one Qâsim bin Muḥammad.

Though the MS. is not dated, yet the present note suggests that it was written in or before A.H. 1027.

Written in good Naskh.

No. 414.

fol. 357 ; lines 21 ; size $8\frac{1}{4} \times 6\frac{1}{4}$, 9×4 .

زبدۃ جمع الجوامع

ZUBDAT U JAM' AL JAWÂMI'

(Also called Safinat an Niġât).

Collection of the traditions of Jam'al Jawâmi' with the omission of the Isnâd, divided into 110 chapters.

By ' Uqail bin ' Umar al Ḥaḍramî **عقيل بن عمر الحضرمي**, a well-known scholar and Ṣūfî of Arabia. He was born in A.H. 1001, and studied under the scholars and traditionists of Mecca and Medina. He died in A.H. 1062 = A.D. 1653. See *Khulâṣat al Aṣar*, vol. iii, p. 114 ; *Al Mashra'ar Rawî*, vol. iii, fol. 124.

Beginning :—

الحمد لله الذي بين للناس علومها وحكمها واعلامها بسم الله
الرحمن الرحيم باب في ذكر الثقلين روى ان محمدا رسول الله
صلى الله عليه وسلم قال عند الله خزائن الخير والشر ومفاتيحها الرجال
فطوبى لمن جعله الله مفتاحا للخير النج *

In the colophon, the author designates the present work *Safinat an Nijât*.

وقد سمت كتابي هذا سفينة النجاة وجميع ما ذكر من
الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue.

Written in good Naskh. Dated, A.H. 1219.

Scribe: عبد الله بن محمد الفارسي

No. 415.

foll. 422; lines 31; size 13 × 8; 7 × 4½.

الجامع الصغير

AL JÂMI' AŞ ŞAĞÎR.

A collection of the Ḥadīṣ Qaulī of Jam'al Jawâmī' (Nos. 408-411 above), with the addition of a number of Ḥadīṣ Qaulī omitted from that work, composed in A.H. 907. The Isnād is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each Ḥadīṣ.

By Jalâladdin 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي (d. A.H. 911 = A.D. 1505), the author of Jam'al Jawâmī'.

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of Ḥadīṣ (Qaulī), and to record the Ḥadīṣ of the same class noticed by him after the composition of Jam'al Jawâmī'.

Beginning:—

الحمد لله الذي بعث في رأس كل مائة سنة من يجدد لهذه

الامة امر دينها الخ *

For other copies of the work, see Berlin, Nos. 1353-60; Paris, No. 766; Jeni, Nos. 194-7; Cairo, vol. i, p. 321.

The work was printed in Bûlâq, A.H. 1287.

The following note at the end says that, in A.H. 1148, the MS. was compared with a copy, which was compared by Husâmuddîn 'Alî Muttaqî (d. A.H. 975 = A.D. 1665; see No. 426 below) with the original.

قوبلت بالنسخة التي قبلها الشيخ علي المتقي من النسخة التي
قوبلت بالنسخة المكتوبة بيد المصنف في يوم الجمعة سنة ثمان و أربعين
و مائة و الف من الهجرة النبوية *

The following note on the title-page gives us to understand that the present MS. was brought to India from Mecca by Shâh Waliallâh (d. A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, p. 5), who purchased it in Mecca for five Dinârs: —
الحديث بحرز المدقق المحدث شاه ولي الله اشترى بمكة لخمس دينار

Written in good Naskh. Though the MS. is not dated, yet the note dated A.H. 1148 suggests that it was written in or before that year.

The name of scribe is omitted.

No. 416.

foll. 324; lines 26; size 11×7 ; 7×4 .

The Same.

Another copy of the same, written in ordinary Naskh. Dated, A.H. 1171.

Scribe: مالك بن موسى بن علي

No. 417.

foll. 422; lines 30; size $12 \times 8\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same, written in good Naskh. Dated, A.H. 1049. The present copy contains in each chapter Ḥadīṣ of the same category omitted in the original but taken from Az Ziyâdât and added to the present copy by the scribe. The added Ḥadīṣ is preceded by the word ذيل (continuation).

Az Ziyâdât is the work of Suyûtî (the author of Al Jâmi'as Ṣaġîr), and is a collection of Ḥadīṣ omitted in his Al Jâmi'as Ṣaġîr as well as in Jam'al Jawâmi'. See, for other copies of Az Ziyâdât, Berlin, No. 1361; Cairo, vol. i, p. 437; Jeni, No. 203.

The scribe (محمد بن محمد السخاوي) purposely added the Ḥadīṣ of Az Ziyâdât in the present copy so that scholars and readers may easily be able to know about the Ḥadīṣ omitted in the original work without referring to Az Ziyâdât.

No. 418.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

الكوكب المنير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'as Şagîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists; divided into two volumes.

Vol. I.

Beginning:—

الحمد لله الذي اطلع انوار السنة النبوية وبعد فهذا شرح لطيف... على الكتاب المسمى بالجامع الصغير وسميته الكوكب المنير *

By Shamsaddin Muhammad bin 'Abdarrahmân al 'Alqamî شمس الدين محمد بن عبد الرحمن العلقمي, a Shâfi'î scholar and traditionist, who studied tradition under Suyûṭî, the author of Al Jâmi'as Şagîr, and many others. He is specially known for his merits in philology and poetry. The author of Raiḥânat al Alibbâ mentions him as a recognised poet of his age. He was born in A.H. 897 = A.D. 1491, and died in A.H. 978 = A.D. 1250. See Berlin, No. 1363; Hâj. Khal., vol. i, p. 288.

The following passage by the commentator, quoted by the scribe at the end of vol. ii, gives the date of composition of the present commentary as A.H. 968:— قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الاربعاء: 968. شعبان المكرم سنة ثمان وستين وتسعمائة. For other copies of the work, see Berlin, No. 1362; Paris, Nos. 770-2; Cairo, vol. i, p. 393.

No. 419.

foll. 390; lines 31; size 10 × 7; 8 × 4½.

VOLUME II.

Continuation of the same. It begins with the commentary on Ḥadîṣ اليوم الموعود يوم نفسه الحى، and ends with that on Ḥadîṣ اليوم الموعود يوم نفسه الحى، القيمة الحى.

Both the volumes are written in good Naskh. Dated, A.H. 1106.

No. 420.

foll. 311; lines 29; size 14×9 ; $8 \times 5\frac{1}{2}$.

فيض القدير

FAID AL QADÎR.

An extensive and useful commentary on Al Jâmi' as Şağîr, containing explanations of difficult words and passages, and comments on the Isnâd (the sources of narration) of the Ḥadîṣ and on the Traditionists, and many other connected points. The entire commentary is in three volumes, of which the last volume is wanting in the Library.

VOLUME I.

Beginning:—

الحمد لله الذي جعل الانسان هو الجامع الصغير فطوبى ما تضمنه

النج *

By 'Abdarra'ûf bin Tâj al-Ârifin bin 'Ali bin Zain al-Âbidîn Munâwî, a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Şalâhiyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of 'Alî Qârî (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), though he attempted to win it. He was born in Cairo, A.H. 952; and died in A.H. 1031 = A.D. 1622. See *Khulâṣat al Aṣar*, vol. ii, p. 410; *Brock.*, vol. ii, p. 306.

For other copies of the work, see *Pet.*, No. 59; *Alger.*, No. 507; *Jeni*, Nos. 223-34; *Cairo*, vol. i, p. 291.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 421.

foll. 460; lines 35; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

Continuation of the above, beginning thus:—..... باب الهمزة
تم الجزء الثاني ويتلوه:— ان البركة تنزل في وسط الطعام
الجزء الثالث

Written in good Naskh; not dated. A note, dated A.H. 1106, at the end, which runs thus:— و اخرجهم دخل في نوبة اقل العباد علما

١١٠٢ tells us that the MS. was for some time in the possession of one Ṣādiq bin Ibrāhīm in A.H. 1106. This note at once suggests that the copy was written in or before A.H. 1106.

Scribe : محمد بن علي مشرف بن ابراهيم الحريسي الشافعي

No. 422.

fol. 540 ; lines 23 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

التيسير

AT TAISÎR.

An abridgment, by the author himself, of the foregoing work. The present abridgment is divided into three volumes.

VOLUME I.

Beginning :—

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض
..... و سميته التيسير في شرح الجامع الصغير النخ *

Hâj. Khal., in vol. i, p. 288, mentions an abridgment of Faïd al Qadîr (see Nos. 420–21 above) under the above title (Taisîr), with the same beginning as quoted above ; but holds that the abridgment is by some unknown author, as would appear from the following :—

ثم اختصر بعضهم و سماه التيسير اوله الحمد لله الذي علمنا من تأويل
الاحاديث النخ *

The statement of the *Khulâsat al Aṣar*, vol. ii, p. 412, however (viz., that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faïd al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below. We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Hâj. Khal. failed to identify the author.

تم الجزء الاول من الشرح على الجامع الصغير لسيدنا
و مولانا الشيخ عبد الووف المناري *

No. 423.

fol. 216 ; lines 23 ; size $11 \times 7\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

VOLUME II.

Continuation of the preceding volume, beginning thus :—

اي لفظ البسامة قد افتتنه له كل كتاب من الكتب السماوية المنزلة
قاله صاحب الاستغناء في شرح اسماء الحسنى الخ *

The colophon runs thus :—

تم الجزء الثاني من الشرح الصغير على الجامع الصغير لمولانا شيخ
عبد الرؤف المذاوي *

Written in good Naskh. Dated, A.H. 1055. The name of the scribe is unknown ; but both volumes are written in the same hand.

No. 424.

fol. 214 ; lines 23 ; size $11 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

VOLUME III.

Continuation of the above, beginning thus :—

حرف الكاف - كاتم العلم عن اهله *

The present volume, in A.H. 1064, was in the possession of one 'Abdarrahmân bin Muḥammad, as appears from the following note :

من نعمة الله على عبده الحقيق عبد الرحمن ابن محمد المرحوم
العمرى سنة اربعين و ستين و الف من الهجرة النبوية *

Written in good Naskh. Dated, A.H. 1046.

Scribe يعقوب بن عبد الصمد

No. 425.

fol. 425 ; lines 33 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

منهاج العمال

MANHAJ AL'UMMÂL.

A collection of the Ḥadīṣ of Al Jâmi' aṣ Ṣaġîr (see No. 415 above) and Az Ziyâdât (see Berlin, No. 1361), arranged according to the arrangement observed in Al Jâmi'al Uṣûl (see Lib. Cat., vol. v, part i, Nos. 223-224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Ḥadīṣ contained in the two works of Suyûtî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Ḥadīṣ which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Ḥusâmaddîn al Muttaqî المتقي علي بن حسام, an Indian scholar, Ṣufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A.H. 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ باجن and other Ṣufis. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân Shâh (A.H. 932-943 = A.D. 1526-1536) and Maḥmûd Shâh (A.H. 944-961 = A.D. 1521-1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâdî of Burhânpûr ; but in A.H. 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Ṣufî traditionist and scholar of the place. 'Alî Muttaqî is known for his keen and scholarly interest in Suyûtî's three works, i.e., Al Jam' Al Jâwâmi', Al Jâmi' Aṣ Ṣaġîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Ḥadīṣ contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Ḥadīṣ of Suyûtî's three works prompted him to undertake the following six compositions based on those works of Suyûtî :—

I. Manhaj al 'Ummâl, the present work.

II. Ikmâl al Manhaj, a collection of the Ḥadīṣ omitted in Manhaj al 'Ummâl.

III. *Ġâyat al 'Ummâl*, a collection of *Ḥadīṣ* contained in the above-mentioned two works, arranged according to the arrangement observed in *Manhaj*.

IV. *Al Mustadrak*, a collection of *Ḥadīṣ* *Filī*, contained in *Suyūṭī's Jama'al Jawâmi'*, but omitted in *Al Jâmi'as Saġīr*.

V. *Kanz al 'Ummâl*, a collection of *Ḥadīṣ* of the two preceding works, *Ġâyat al 'Ummâl* and *Mustadrak*.

VI. An abridgment of the preceding work, with the omission of the *Isnâd*. The arrangements in all the works are the same.

'*Alī Muttaqī* died in Mecca, A.H. 975 = A.D. 1665, and left behind him a large number of pupils and disciples in Mecca as well as in India. See *Akhhâr Al Akhyâr*, p. 294; *An Nûr as Sâfir*, fol. 230; *Ithâf*, p. 236; *Brock.*, vol. ii, p. 384. Many authors wrote independent works on his life, of which the following two works by his two pupils, one *اتحاف النقي* by 'Abdalwahhâb (*d.* A.H. 1001 = A.D. 1592), and the other *القول النقي* by *Al Fâkihânî* (*d.* A.H. 982 = A.D. 1573), are well-known.

Beginning:—

الحمد لله الذي ميز الانسان بقريحة مستقيمة من سائر المخلوقات
النم *

A copy of the work is mentioned in *Cairo*, vol. i, p. 433.

Written in *Naskh*. Not dated; apparently 11th century A.H.

No. 426.

foll. 219; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح منهم العمال

SHARḤ U MANHAJ AL 'UMMÂL.

A commentary on the preceding work, containing explanations of the difficult passages and words used in *Manhaj*.

By an anonymous author. The name of the commentator is not noted; but a note on the title-page, which runs thus:— هذا شرح منهم suggests that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمن و العاقبة للمتقين و الصلوة و السلام على رسوله
محمد و آله اجمعين قوله انما الاعمال اى صحتها او ثوابها قوله فمن كانت
هجرة الى آخره اى من قصد وجه الله النم *

Written in good *Naskh*. Not dated; apparently 10th century A.H.

No. 427.

foll. 411 ; lines 25 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الرابع من كنز العمال

AL JILD AR RÂBÎ' MIN KANZ AL
'UMMÂL.

(The 4th volume of Kanz al 'Ummâl).

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's *Ġâyat al 'Ummâl* and *Mustadrak*, by the same 'Alî Muttaqî على متقى, see No. 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the *Ḥadīṣ* contained in *Suyûtî's Jam'al Jawâmi*, 'Al *Jamī'aṣ Ṣaġīr* and *Az Ziyâdât*, which comprise between them *Ḥadīṣ* collected from the following works :—1-6. *Aṣ Ṣiḥâḥ as Sittah*, the six canonical collections of traditions (see *Lib. Cat.*, vol. v, part i, Nos. 129, 188, 208, 210, 215, 220). 7. *Muwattâ'* (see *Lib. Cat.*, vol. v, part i, No. 121). 8. *Al Adab al Mufrad* (see No. 370 above). 9. *Musnad u Abî Da'ûd Aṭ Tayâlisî* (see *Lib. Cat.*, vol. v, part i, No. 241). 10. *Musnad u Aḥmed bin Ḥanbal* (see *Lib. Cat.*, vol. v, part i, No. 242). 11. *Zawâid u Musnadi Aḥmed bin Ḥanbal*. 12. *Mustadrak* (see *Lib. Cat.*, vol. v, part i, No. 206). 13. *Musnad u Abî 'Uwâna* (see No. 481 below). 14. *Musnad u 'Abd bin Ḥumaid* (see *Lib. Cat.*, vol. v, part i, No. 252). 15. *Al Mu'jam Aṣ Ṣaġīr* (see No. 319 above). 16. *Al Mu'jam al Kabîr*, by *Ṭabarânî*. 17. *Al Mu'jam al Awsaṭ*, by the same *Ṭabarânî*. 18. *Shu'ab Al 'Imân*, by *Baihiqî*. 19. *Musannadû Ibn Abî Shaibah*. 20. *Musannad of Ibn 'Abdarrazzâq*. 21. *Sunanu Sa'id bin Manṣûr*. 22. *Musnad ad Dailimî* (see *Lib. Cat.*, vol. v, part i, No. 255). 23. *Sunan u Dâr Qutnî*. 24. *Nawâdir al Uṣûl li at Turmuḍî*. 25. *Ṣaḥîḥ u Ibn Haiyyân*. 26. *Ṣaḥîḥ Ibn Khuzaimah*. 28. *Aṭ Tâ'rikh of Bukhârî*. 29. *Aṭ Tâ'rikh*, by *Khaṭîb*. 30. *Aṭ Tâ'rikh*, by *Ibn 'Asâkir*. 31. *Hilyah*, by *Ibn Nu'aim*. 32. *Aḍ Du'afa'*, by 'Uqailî. 33. *Al Kâmil*, by *Ibn 'Adî*. 34. *Musnad u Abû Ya'la*. 35. *Al Muntaqa*. 36. *Aṣ Ṣaḥîḥ li Ibn as Sakan*. 37. *Tahḍîb al 'Âṣâr*, by *Ibn Jarîr*. 38. *Tafsîr Ṭabari*. 39. *Al Jâmi'*, by 'Abdarrazzâq. 40. *Mu'jam u Ibn Qânî*. 41. *Al Mukhtârât*, by *Ḍiyâ'l al Maqdisî*. 42. *Sunanu Baihaqî*.

Abû'l Ḥasan Bakrî, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put *Suyûtî* under an obligation, as he has made *Suyûtî's* works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of *Suyûtî's* three works noticed above. The present use-

ful work has been printed in the Dâ'irat al Ma'ârif Press, Hyderabad, in 8 volumes, A.H. 1318.

Beginning:—

حرف القاف من قسم الاقوال و فيه ثلاثة كتب القيمة - القصاص -

القصص *

The present volume corresponds with pp. 269-337 of vols. vii and viii of the Hyderabad edition.

The title-page bears an 'Arḍidāh, dated A.H. 1129, and two seals, one of 'Aẓīm Khān, dated A.H. 1130, and the other of Wāqif Khān, dated 1143, nobles of the court of Muḥammad Naṣīraddīn Shāh (A.H. 1131-1161 = A.D. 1719-1748).

No. 428.

fol. 456; lines 21; size 12 × 7½; 9 × 5.

منتخب كنز العمال

MUNTAKHABU KANZ AL 'UMMÂL.*

An abridgment of Kanz al 'Ummâl, the preceding work, by the author of the same, in three volumes. These three volumes were given to the founder of the Library by the Librarian of the 'Āṣifiyah Library, Hyderabad, in exchange for certain other MSS., as appears from the following note: این نسخه منتخب كنز العمال در مبادله: بعضی كتب كه در كتابخانه آصفیه موجود نبوده بكتاب خانه موسومہ باورینڈل پبلک لائبریری بنا نموده مولوی خدا بخش خان بہادر بانگی پور دادہ شد.

VOLUME I.

Beginning:—

الحمد لله الذي سهل على عباده حفظ الكتب و السنة الخ *

The Isnād of the Hadīṣ is omitted throughout the work.

* A study of the present work, which contains the Hadīṣ of 42 works (see No. 427 above), together with the commentary on the same (Nos. 432-35 below), affords to scholars all the information they require without their needing to refer to the works Nos. 408-27 above.

No. 429.

fol. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME II.

Continuation of the preceding volume, ending with the Ḥadīṣ beginning with the letter **ل**

No. 430.

fol. 496; lines 21; size $12 \times 7\frac{1}{2}$; 9×5 .

VOLUME III.

Continuation of the above volume, beginning with the Ḥadīṣ of **حرف العين** and ending with the Ḥadīṣ of the letter **ي**.

The present work was printed in Egypt, A.H. 1313.

Written in beautiful Naskh. Not dated; apparently 11th century A.H. Each volume bears a seal of the 'Āṣifiyah Library at the beginning and at the end.

No. 431.

fol. 407; lines 35; size $12 \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Another copy of the 3rd volume, beginning and ending like No. 430 above.

A note, at the end, says that the present copy was compared with another correct copy in A.H. 1053.

Written in good Naskh. Not dated, but the above note suggests that it was written in or before A.H. 1053.

No. 432.

fol. 388; lines 29; size 13×7 ; $8\frac{1}{2} \times 5\frac{1}{2}$.

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos. 428-31 above), in four volumes, dealing with the explanation of the Ḥadīṣ from different points of view, and quoting from commentaries on the original works from which the Ḥadīṣ in Muntakhab are taken.

By an anonymous author. The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies, written apparently in the 12th century A.H. This fact also leads us to think that the commentator was a scholar of the 12th century A.H.

VOLUME I.

Beginning :—

اعلم ايها الناظر في هذا التأليف بانني جمعت احاديث التي
 شرحتها واستدلالاته من منتخب كثر العمال في سفل الاقوال و الافعال
 للمتمقي الحمد لله رب العالمين والصلوة والسلام على سيدنا
 محمد وعلى سائر الانبياء وعلى آلهم واصحابهم عدد انفاس ذرات الوجود
 الظاهرة والباطنة في الدنيا والاخرة واشهد ان لا اله الا الله وحده لا شريك
 له واشهد ان محمدا عبده ورسوله وسميته سلم الانوار *

The work is divided into 12 books, and 178 chapters, and a *khâtimah*. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh.

No. 433.

foll. 113; lines 28; size 13 x 9; 8½ x 5.

VOLUME II.

Continuation of the above, beginning **الرشاد و الهدى وجد قبره روضة** **من رياض الجنة** الخ, and ending with the last chapter of the 9th book, thus :—

ابوبكر في الغيلانيات ورضى الله تعالى عن اصحاب رسول الله اجمعين
ومن تبعهم باحسان الى يوم الدين *

Written as above.

No. 434.

foll. 319; lines 29; size 13 x 9; 8½ x 5.

VOLUME III.

Defective, at the beginning, for want of a portion of the 1st chapter of the 10th book, beginning abruptly thus: *عن ابى هريرة* ولا

and ending with a portion of the last chapter of the 11th book, thus : فانما اراد ان يعمله بالسيف قال الرجل لا اله الا الله فلم يتناهي حتى قتله .

Written as above.

No. 435.

fol. 300 ; lines 29 ; size 13×9 ; $8\frac{1}{2} \times 5$.

VOLUME IV.

Continuation of the above, beginning thus :— فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه وسلم

The *Khâtimah* begins on fol. 42^a, thus : الخاتمة في ذكر بعض مواظب وخطب وردت عن نبينا محمد صلى الله عليه وسلم

The volume is partly defective at the end.

No. 436.

fol. 123 ; lines 21 ; size 11×8 ; 8×5 .

كنوز الحقائق

KUNÛZ AL ḤAQÂ'IQ.

A collection of 10,000 Ḥadîṣ, without Isnâd, from 49 works on Ḥadîṣ, arranged in alphabetical order. The reference to the work from which the Ḥadîṣ is taken is noted below each Ḥadîṣ.

By 'Abdarra'ûf Muḥammad bin Tâj al 'Ârifin al Munâwî (d. A.H. 1031 = A.D. 1622. See No. 420 above).

Beginning :—

الحمد لله الذي كسا اهل الحديث رداء الشرف في كل اقليم و رفع شانهم و اعلى ذكركم و سميته كنوز الحقائق *

For other copies of the work, see Goth., No. 610 ; Paris, No. 777 ; Alger, Nos. 517, 874/5, 974 ; Cairo, vol. ii, p. 389.

The work was printed in Bûlâq, A.H. 1286 : and in Cairo, A.H. 1305.

Written in good Naskh. Not dated ; apparently 11th century A.H.

UŞÛL AL ḤADÎŞ.*

No. 437.

foll. 89 ; lines 27 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL ḤADÎŞ.

A rare work on the Science of Ḥadîş, containing descriptions of 52 classes of Ḥadîş, divided into 7 parts, bound in one volume. Each part bears a separate beginning and frontispiece.

By Muḥammad bin 'Abdallâh bin Muḥammad al Ḥâkîm محمد بن عبد الله بن محمد الحاكم, commonly called Ibn al Baiyî' (d. A.H. 405 = A.D. 1014). See Lib. Cat., vol. v, part i, pp. 105-6.

* Uşûl al Ḥadîş, or the principles of the Science of Tradition, deals with the principles according to which Ḥadîş are classified, their narrators, and the specified rules and conditions by which the merits of Ḥadîş are to be judged. These various points are dealt with, to some extent, in early works on Ḥadîş, and in *Asmâ'-ar Rijâl* (biography of the traditionists); but *Kitâb At Taqâsîm wa Al Anwâ'* by Ibn Ḥayyân (d. A.H. 354=A.D. 965) is the first separate work on the subject known to us. Ibn Hajar, on mere presumption, holds *Al Muḥdîş al Fâsil Bain Ar Râwî Wa Al Wâ'i* by Muḥammad Ḥasan ar Râmhurmuzî (d. A.H. 360=A.D. 972) to be the first work on the subject. See *Nuzhat*, No. 453 below. The present work by Ḥâkîm (No. 437), and its supplement by Abû Nu'aim Işfahânî (d. A.H. 430=A.D. 1030), the pupil of Ḥâkîm, are criticised for omitting the description of many important classes of Ḥadîş. The compositions on the present subject of *Khatîb Bağdâdî* (d. A.H. 463=A.D. 1071) are specially recognized. He composed a separate work on each class of Ḥadîş *Muqaddimah* (No. 440 below) of Ibn Şalâḥ (d. A.H. 643=A.D. 1243), which in fact is an abridgment of *Khatîb's* compositions, is looked upon as an invaluable work. *Khatîb's* and Ibn Şalâḥ's works are the main basis for the compositions on the subject by succeeding traditionists. The works of *Asmâ'-ar-Rijâl* referred to above, which deal specially with the merits of the traditionists, and contain biographical particulars generally, are classified as biography of the traditionists under the head of Biography. See, for thirty works on the subject, *Hand-list*, vol. ii, pp. 301-308. Such works are classified in this way, mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See, for 17 such groups and the works on each, *Hand-list*, vol. ii, pp. 292-301, 312-323.

Foll. 1—22. Part I.

Beginning:—

اخبّرنا الامام الحافظ ابو القاسم اسمعيل بن محمد بن الفضل حدثني
قال اخبّرنا ابوبكر احمد بن علي بن عبد الله بن خلف بقرآته عليه بنيسابور
في شهر رمضان سنة احدى و ثمانين (ثلثمائة) قال اخبّرنا الحاكم ابو عبد
الله محمد بن عبد الله بن محمد بن حمدويه بن نعيم بن الحاكم الحافظ
قال الحمد لله ذي المن و الاحسان و القدرة و السلطان الذي انشأ الخلق
بربوبيته الخ *

The present part consists of descriptions of the following
13 classes:—

- | | |
|--|-----------------------------|
| 1. foll. 3-7 ^a . | معرفة عالي الاسناد |
| 2. foll. 7 ^b -8 ^a . | العلم بالنازل من الاسناد |
| 3. foll. 8 ^b -9 ^a . | معرفة صدق المحدث |
| 4. foll. 9 ^b -10 ^a . | معرفة المسانيد |
| 5. foll. 10 ^b -11. | معرفة الموقوفات من الروايات |
| 6. fol. 12. | معرفة الاسانيد |
| 7. fol. 13. | معرفة الصحابة على مراتبهم |
| 8. fol. 14. | معرفة المراسيل |
| 9. fol. 15. | معرفة المنقطع |
| 10. foll. 16-17. | معرفة المسلسل |
| 11. foll. 18-19. | معرفة المعنعة |
| 12. foll. 20-21. | المعضل من الروايات |
| 13. fol. 22. | معرفة المدرج |

Foll. 23-45. Part II.

Beginning:—

اخبّرنا ابوبكر احمد بن علي بن خلف بنيسابور قال الحاكم ابو عبد الله
محمد بن عبد الله البيهقي *

The present part contains descriptions of the following
7 classes:—

- | | |
|--|----------------------|
| 14. foll. 24-26 ^a . | معرفة التابعين |
| 15. foll. 26 ^b -28 ^a . | معرفة اتباع التابعين |

- | | |
|--------------------------------|--------------------------|
| 16. fol. 28 ^b . | معرفة الاكابر من الاصاغر |
| 17. foll. 29-30 ^a . | معرفة اولاد الصعابة |
| 18. foll. 30 ^b -33. | معرفة الجرح والتعديل |
| 19. foll. 34-39. | معرفة الصحيح والسقيم |
| 20. foll. 40-45. | معرفة فقه الحديث |

Foll. 46-69 Part III.

Begins like Part II, and contains descriptions of the following 7 classes :—

- | | |
|--------------------------------|--------------------------------|
| 21. foll. 49-52 ^a . | معرفة ناسخ الحديث ومنسوخه |
| 22. foll. 52 ^b -53. | معرفة الالفاظ الغريبة فى المتن |
| 23. foll. 54-55 ^a . | معرفة المشهور من الحديث |
| 24. foll. 55 ^b -56. | معرفة غريب الحديث |
| 25. foll. 57-60 ^a . | معرفة الافراد من الحديث |
| 26. foll. 60 ^b -66. | معرفة المدلسين |
| 27. foll. 67-68. | معرفة علل الحديث |

Foll. 70-75. Part IV.

Begins like Part II, and contains descriptions of the following 9 classes :—

- | | |
|--|---|
| 28. foll. 72-74. | معرفة الشاذ عن الروايات |
| 29. foll. 75-78. | معرفة سنن رسول الله صلى الله عليه وسلم |
| 30. foll. 79-81. | معرفة الاخبار التى لا معارض لها بوجه من الوجوه |
| 31. fol. 82 ^a . | معرفة زيادات الفاظ فقهية فى الاحاديث يفرد بها بالزيادة راو واحد |
| 32. foll. 82 ^b -85. | معرفة مذاهب المحدثين |
| 33. foll. 86-89. | معرفة العلوم من مذكرات الحديث |
| 34. fol. 90 ^a . | معرفة التصحيقات فى المتن |
| 35. foll. 90 ^b -93 ^a . | معرفة تصحيقات المحدثين فى الاسانيد |
| 36. foll. 93 ^b -95. | معرفة الاخوة والاخوات من الصعابة والتابعين واتباعهم الى عصرنا هذا |

Foll. 96-123. Part V.

Begins like Part II, and contains descriptions of the following 7 classes :—

37. foll. 98-99. معرفة جماعة من الصحابة و التابعين و اتباع التابعين
 38. foll. 100-104. معرفة قبائل الرواة من الصحابة و التابعين و اتباعهم الى
 عصرنا هذا كل من له نسب في العرب مشهور
 39. foll. 105-109. معرفة انساب المحدثين من الصحابة الى عصرنا هذا
 40. foll. 110-112. معرفة اسامي المحدثين
 41. foll. 113-117. معرفة الكلئ للصحابة و التابعين و اتباعهم الى عصرنا هذا
 42. foll. 118-121. معرفة بلدان رواة الحديث و اوطانهم
 43. foll. 122-123. معرفة الموالي و اولاد الموالي من رواة الحديث

Foll. 124-148. Part VI.

Begins like Part II, and contains descriptions of the following
 4 classes :—

44. foll. 127-131. معرفة اعمار المحدثين من ولادتهم الى وقت وفاتهم
 45. foll. 132-135. معرفة القاب المحدثين
 46. foll. 136-138. معرفة رواية الاقران من التابعين و اتباع التابعين و من
 بعدهم من علماء المسلمين
 47. foll. 139-148. معرفة المتشابهة في قبائل الرواة و بلدانهم و اساميهم و كناههم
 و صناعاتهم

Foll. 149-166. Part VII.

Begins like Part II, and contains descriptions of the following
 5 classes :—

48. foll. 151-152. معرفة مغازي رسول الله صلى الله عليه وسلم و سراياه
 و بعوثه و كتبه الى المشركين
 49. foll. 153-158. معرفة الائمة الثقات المشهورين من التابعين و اتباعهم
 50. foll. 159-161. جميع ابواب التي يجمعها اصحاب الحديث
 51. foll. 162-163. معرفة جماعة من الرواة التابعين و من بعدهم لم يحتج
 بحديثهم في الصحيح
 52. foll. 164-166. معرفة من رخص في العرض على العالم

Only one other copy of the work is mentioned, viz., in 'Āṣifiyah Library, Hyderabad. See printed list, vol. i, No. 440.

The present copy is not written carefully. Frequent corrections are wanted. Dated, A.H. 1291.

No. 438.

foll. 29; lines 26; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 9\frac{1}{2}$.

كتاب الكفاية في معرفة

اعمال الرواية

KITÂB AL KIFÂYAH FÎ MA'RIFAT
AL UŞÛL AR RIWÂYAH.

An old and extremely valuable copy of *Al Kifâyah*, one of the most useful works on the Science of *Ḥadīṣ*, but unfortunately incomplete, containing only Parts vi and vii of the work. In fact, no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether, if the narration is not verbatim but is expressed in the narrator's own words, and yet the sense of the *Ḥadīṣ* is correct, it may be accepted as valid; and if so, under what conditions. The present copy was for some time in possession of Prince *Aḥmad* (the son of the famous *Sulṭān Ṣalāḥaddīn*), and bears the autograph notes of Prince *Aḥmad* and of many traditionists and scholars, male and female, who studied from this copy.

Author:—*Abû Bakr Aḥmad bin 'Alî bin Ṣābit al Khaṭīb al Baġdādî* ابو بكر احمد بن علي بن ثابت الخطيب البغدادي, known as a very prominent traditionist and historian of *Baġdād*. He was born in a village of *Irâq*, A.H. 392 = A.D. 1002, where he received his education. In A.H. 411, to acquaint himself thoroughly with Islamic literature, he undertook journeys to different Islamic countries, such as *Baṣra*, *Syria*, *Nishâpûr*, *Egypt*, *Mecca*, *Medina* and *Baġdād*. He permanently settled in the last-mentioned place. He composed nearly 100 works, most of them on tradition, history and biography. He bequeathed his library, containing all his compositions and collections, for the use of the Muhammadan public of *Baġdād*. He died in A.H. 463 = A.D. 1071, and was buried near the tomb of *Bishr Ḥāfi*, a well-known *Ṣufî* of *Baġdād*. For his life and works, see *Huffâz*, vol. iii, p. 331; *Brook.*, vol. i, p. 329 (where A.H. 403 is a misprint for 463, as the date of the author's death).

Foll. 1-13. Part vi. The present part is defective at the beginning. It begins abruptly thus:—

مدوق مؤتمن عليه يحدث اخبرنا احمد بن محمد بن عبد الله

الکاتب قال انبأنا احمد بن جعفر بن مسلم الجبلی نا احمد بن موسى

الجوهري الربيع بن سليمان قال قال الشافعي حاكياً عن سائل سأله قد اراك
تقبل شهادة من لا يقبل حديثه الخ *

The present part consists of the following 14 Bâbs.

- I. fol. 1. باب ما جاء في رواية الحديث على اللفظ ومن رأى ذلك
- II. fol. 2. باب ذكر الرواية عن من لم يجز ابدال كلمة بكلمة
- III. fol. 3^a. باب ذكر الرواية عن من لم يجز تقديم كلمة على كلمة
- IV. fol. 3^b. باب ذكر الرواية عن من لم يجز زيادة حرف واحد ولا حذفه وان كان لا يغير المعنى
- V. fol. 4^a. باب ذكر الرواية عن من لم يجز ابدال حرف بحرف وان كانت صورتهما واحدة
- VI. fol. 4^b. باب ذكر الرواية عن من لم يجز تقديم حرف على حرف
- VII. fol. 5^a. باب ذكر الرواية عن من كان لا يولى رفع حرف منصوب ولا نصب حرف مرفوع او مجرور وان كان معناه سواء
- VIII. fol. 5^b. باب في اتباع المحدث على لفظه وان خالف اللغة الفصيحة
- IX. foll. 6-7. باب ذكر الرواية عن من كان لا يرى تعبير اللحن في الحديث
- X. fol. 8^a. باب ذكر الحكاية عن من قال لا يجب اداء حديث رسول الله صلى الله عليه وسلم على لفظه ويجوز رواية غيره على المعنى الخ *
- XI. fol. 8^b-9^a. باب ذكر الرواية عن من اجاز النقصان في الحديث ولم يجز الزيادة فيه
- XII. fol. 9^b. باب ما جاء في تقطيع المتن وتصريفه في الابواب
- XIII. fol. 10. باب ذكر الرواية عن من قال لا يجب تادية الحديث على الصواب
- XIV. fol. 11^a. باب ذكر العجبة في اجازة رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus :—

و قد ذكرنا طريقه على الاستقصاء باختلاف الفاظها في كتاب انردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of *Khatib Bagdâdî*, and annotated with their autograph notes. Two of these notes, relating the facts mentioned below, are quoted at the end of the present copy.

I. Copy of the first note, dated A.H. 515, runs thus :—

على الاصل سمعت جميعه بقرأتي على الشيخ الامام ابى الحسن
محمد بن محمد بن مرزوق بن عبد الرزاق الزعفراني يوم الخميس التاسع

عشرين ذي القعدة من سنة خمس عشرة و خمسمائة و كتب محمد بن محمد بن احمد بن البلال الوراق *

The above note tells us that Muḥammad bin Muḥammad al Warrāq studied the work, in A.H. 515, under Muḥammad bin Marzūq (d. A.H. 517 = A.D. 1123), one of the pupils of Khāṭib.

II. Copy of the second note, dated A.H. 530, runs thus:—

و فيه (الاصل) قرأت جميع هذا الجزء سواء من اخوة علي والدي ابي محمد يحيى بن علي بن محمد الطراح بحق اجازته من الخطيب فسمع ذلك ابتلي عزيزة وست الكتبة و ذلك في رجب سنة ثلثين و خمسمائة و كتبه علي بن يحيى بن علي بن محمد الطراح *

This note tells us that 'Alī bin Yahyā bin 'Alī bin Muḥammad Aṭ Ṭarrāḥ studied the work, in A.H. 530, under his father Yāhyā, a pupil of Khāṭib; and, further, it is stated that 'Azīza and Sittal Katabah, the daughters of 'Alī bin Yahyā, joined their father in a study of the present work.

The above note is followed in the original by an attestation made by Yahyā, the father of the above-mentioned 'Alī, and is reproduced in our copy.

It runs thus:—

هذا صحيح و كتب يحيى بن علي بن محمد الطراح *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy.

(i) The first note runs thus:—

سمع جميع هذا الجزء هو السادس من كتاب الكفاية لأبي بكر الخطيب رحمه الله تعالى و الجزء الخامس على الشيخة الصالحة الصبية الاصيلية ست الكتبة نعمة ابنة علي بن يحيى بحق سماعها من جدها يحيى بن علي بن محمد الطراح باجازته من الخطيب صاحب الكتاب المولى الاجل الملك المحسن العالم العامل الورع الزاهد الحافظ الفاضل الجامع لاشتات الفضائل يمين الدولة سيد الملوك و السلاطين ابو العباس احمد بن الملك الفاضل صلاح الدنيا و الدين سلطان الاسلام و المسلمين مستفد بيت الله المقدس من ايدي الكافرين ابي المظفر يوسف بن ايوب بن شادي ادام الله سعده و رضي عن سلفه و الفقهاء ابو اسحق برهان

الدين ابن محمد بن مصمّم بن عبد الله الصوفي المصري و عفيف الدين
ابراهيم بن محاسن بن شامى التاجر البغدادي بقرأة اسمعيل بن عبد
المحسن ابن الانماطي الانصاري و هذا خطه رضى الله به و غفر لهم و ذلك
بالمنزل العلوي المحسني بدمشق في محاسن واحد ليلة السفر عن ثالث
رجب سنة احدى و ستمائة و لله المنة *

Ismâ'il bin 'Abdallâh bin 'Abdalmuhsin Ibn al al Anmâtî (*d.* A.H. 619 = A.D. 1220), the scribe of the present note, and the author of *القصيدۃ الخاقانية* (a poetical work on the various modes of reading the Qur'ân; see Berlin, No. 486), says that he and Abû'l 'Abbâs Ahmad,* one of the twelve sons of the famous Sultân Şalâhaddîn (A.H. 569–589 = A.D. 1169–1193), and the owner of the present copy, studied the work in A.H. 601 under a female traditionist, Ni'mah bint 'Ali bin Yahyâ, commonly called Ummu 'Abdalġanî (*d.* A.H. 604 = A.D. 1204; see *Al Mashîkhat*, No. 322 above, fol. 228); and that two other scholars, whose names are mentioned in the note, joined them. The sitting for study took place in 'Alawî Manzil of Damascus. Ni'mah, a famous and reliable female traditionist, who received authority for narrating the present work from her grandfather (see Note No. II above), is one of the 6 female *Shaikhs* of 'Ali bin Ahmad al Maqdisî (*d.* A.H. 690 = A.D. 1291), the author of *Al Mashîkhat*.

(ii) The second note runs thus:—

سمع جميعه و هو السادس من الكفاية للمخطيب البغدادي رحمة الله و ما
بعده و هو السابع منه على الشيخة الاصيلية الصالحية الصبية ست [الكتبة]
نعمة ابنة علي بن يحيى بن الطراح بسماعها من جدها ابي محمد
يحيى باجازه من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد
الدين ابو المجد اسمعيل بن هبة الله بقرأته و اخوة ابو اسحق ابراهيم نورالدين
و عز الدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه الشافعي اليربدي
و عز الدين ابو محمد عبد العزيز بن عثمان بن ابي طاهر الهذيلي و ابن
اخيه ابو المظفر يوسف بن يعقوب و زين الدين ابو الحسن على بن يوسف
بن محمد الاصفهانى و عبد الرحمن بن يونس بن ابراهيم التونسي

* Historical works usually mention only those five sons of Sultân Şalâhaddîn, who ruled after him; but it is known that he had seven other sons, of whom Prince Ahmad was one.

و ابو الحجاج يوسف بن كلثوم بن احمد العيسى و عبد الجليل بن عبد الجبار بن عبد الواسع الابهري تاب الله عليه و السماع بخطه و ذلك في يوم الاثنين سابع رمضان المبارك سنة اثنين و ستمائة بمدرسة الملك العزيز رحمه الله بمدرسة دمشق حرسها الله تعالى و صم و ثبت و الحمد لله وحده و الصلوة على رسوله *

This note tells us that Ismâ'il bin Hibatallâh (d. A.H. 654 = A.D. 1255; see *Ṭabaqât Ibn Mulaqqin*, fol. 109) and many others studied from the present copy in a sitting under a female traditionist, Nirmah (mentioned in the preceding note). The sitting took place, in A.H. 602, in the Madrasah 'Azîziyah of Damascus, founded by King 'Azîz (A.H. 589-595 = A.D. 1192-1198), one of the five sons of Sulţân Şalâhaddin who ruled after him.

(iii) The third note runs as follows:—

سمع جميع هذا الجزء و هو السادس من الكفاية للخطيب على الشيخة الصالحة الجلييلة ست الكتبة نعمة بنت علي بن يحيى بن الطراح بسماعها من جدتها بالجزية من الخطيب بقراءة ابراهيم بن سمنان بن عيسى المازاني و هذا خطه و ابو الفضل عبد الباري ابن يحيى بن عوض المقدسي و نجم الدين ابو عبد الله محمد و ابو الطاهر اسماعيل و ابو اسحق ابراهيم و ابو عمر و عثمان بنو الامام زين الدين ابى الحسن علي بن محمد بن علي جميل الانصاري المغافري خطيب المسجد الاقصى في ذي الحجة سنة ثلث و ستمائة *

The above note gives us to understand that, in A.H. 603, Ibrâhîm bin Samnân and 'Abdalbârî bin Yahyâ (traditionists of the 7th century A.H.) and some others studied the work from the present copy under Nirmah, the female traditionist mentioned in the above note.

(iv) The fourth note is transcribed by 'Alî bin Mas'ûl (d. A.H. 704 = A.D. 1304) in an abridged form from the note, dated A.H. 599, written in the original copy. It runs thus:—

سمع على ست الكتبة بنت الطراح بقراءة كاتب السماع في اصله ابى الفتح محمد بن الحافظ عبد الغني بن عبد الواحد المقدسي جماعة منهم الشيخ ابو عمر محمد بن احمد بن محمد قدامة و اولاده احمد و زينب

و عائشة و خديجة و خضر و عبد الرحمن في ثالث المحرم سنة
تسع و تسعين و خمسمائة نقله على بن مسعود من الاصل مختصرا *

The above note tells us that, in A.H. 599, Abū'l Fath Muḥammād bin 'Abdalḡanī (*d.* A.H. 613 = A.D. 1213), the scribe of the original note, and many others studied from the original copy under Ni'mah, the female traditionist.

(v) The fifth note runs as follows:—

سمع جميع هذا الجزء و هو السادس من كتاب الكفاية على الشيخ
الفقيه الى الله بنجم الدين ابي بكر محمد بن علي بن المظفر Sic بحق
سماعه لجميعه من ست الكتبة بسندها فيه و باجازه من الحافظ ابي محمد
القاسم باجازه من طاهر بن سهل عن الخطيب بقراءة مالكه الشيخ الامام
المحدث ابي الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي
الشيخ الصالح بن سلمان بن جابر الهوازي و ابو بكر بن محمد بن علي بن
سلطان الرسغيني و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
بدر البعلبكي ثم الدمشقي و صح و ثبت بجامع دمشق في يوم الثلاثاء
مئذصف جمادى الاولى سنة سبع و ستين و ستمائة و سمعه ما قبله الى
الاول علي بن عبد الكافي بن عبد الملك الربيعي الشافعي حامدا لله تعالى
و مصليا على نبيه *

The writer of the above note, 'Alī bin 'Abdalkāfi*, says that, in A.H. 667, he and Abū'l Ḥasan 'Alī bin Mas'ūd (*d.* A.H. 704 = A.D. 1304), who came into possession of the present copy after Prince Aḥmad, studied the work, with some others, under Najmaddin Muḥammad bin 'Alī in the Jāmi' Masjid of Damascus. Ibn Raḡab, in *Ṭabaqāt*, vol. iv, fol. 106^b, gives us to understand that Abū'l Ḥasan 'Alī collected a large number of books, which he bequeathed to the public of Damascus.

Foll. 15-29. Part vii. The title-page of the present part bears

* We notice discrepancies in the statements of the biographers about the date of death of 'Alī bin 'Abdalkāfi, a famous traditionist, known also as a good scribe. *Dahabī*, in *Ḥuffāz*, vol. i, p. 281, places his death in A.H. 662 (الثنين و) ; while *Ibn Mulaqqin*, in *Ṭabaqāt*, fol. 259, mentions his death in A.H. 682. The present autograph note of 'Alī bin 'Abdalkāfi, which is dated A.H. 667, is documentary authority for rejecting the date given by *Dahabī* and accepting that given by *Ibn Mulaqqin*.

the following autograph note of Prince Aḥmad, the son of Sultān Ṣalāḥaddīn, remarking that he studied from the present copy :—
 سماع لا حمد بن يوسف بن ابوب عفى الله عنه.

The present part begins with two Isnāds, the first of which runs thus :—

اخبرنا الشيخ ابو الحسن محمد بن مرزوق بن عبد الرزاق النعفراني رضي الله عنه قال انبأنا الشيخ الحافظ ابوبكر احمد بن علي بن ثابت بن احمد الخطيب *

The second, which is noted on the margin, runs thus :—

اخبرتنا نعمه بخت علي بن يحيى بن علي الطراح قرأه علينا وانا اسمع في ليلة النصف من رجب سنة احدى و ستمائة بدمشق اخبرنا جدي يحيى بن علي قرأه عليه سنة ثلثين و خمسمائة اخبرنا الحافظ ابوبكر احمد بن علي بن ثابت الخطيب اجازة قال اله *

This part is divided into the following 15 Bābs :—

- I. foll. 15-17. باب ذكر الرواية من كان يذهب الى اجازة الرواية على المعنى من السلف و سياق بعض اخبارهم في ذلك
- II. fol. 18^a. باب ما جاء في ارسال الراوي للحديث اذا سئل بعد ذلك عن اسناده فذكره
- III. foll. 18^b-19^a. باب ما جاء في المحدث لم يتبعه باسناد آخر ويقول عند منتهى الاسناد مثله يعني مثل الحديث المتقدم هل يحوزان يروي الحديث الثاني مفردا و يساق فيه لفظ الحديث ام لا
- IV. fol. 19^b. باب ما جاء في تفريق النسخة المدرجة و تجديد الاسناد المذكور لمقونها
- V. fol. 20^a. باب في المحدث يروي حديثا عن شيخ ينسبه فيه ثم يروي بعضه عن ذلك الشيخ احاديث يسميه و لا ينسبه
- VI. fol. 20^b. باب في استنبات الحافظ ماشك فيه من كتاب غيره او حفظه
- VII. fol. 20^b. باب ذكر الرواية عن قال حدثنا فلان و نسي فلان
- VIII. fol. 21^a. باب فيمن وجد في كتابه خلاف ما حفظه عن المحدث
- IX. foll. 21^b-22^a. باب في ان الحافظ اذا نسي حديثا سمعه من شيخ و لم يتيقن حفظه في حال سماعه لم يجرله ان يرويه نازلا عن ضبطه عن ذلك الشيخ

- X. fol. 22^b. باب في ان السي الحفظ لا يعتد عن حديثه الا بما رواه
من اصل كتابه
- XI. fol. 22^b. باب فيمن خالفه آخر احفظ منه فحكى خلافه له في روايته
- XII. fol. 23^a. باب القول في من كان معولة على الرواية من كتبه لسوء
حفظه و ذكر الشرائط تلزمه
- XIII. fol. 24. باب ذكر من روى عنه من السلف اجازة الرواية من الكتاب
الصحيح وان لم يحفظ الراوى ما فيه
- XIV. foll. 25-26. باب القول فيمن وجد في كتابه لخطه حديثا فشكل
سمعه ام لا
- XV. fol. 27. باب في المقابلة وتصحيح الكتاب

The present part is followed at the end by five notes, dated A.H. 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'il bin Raṭīsh (*d.* A.H. 654 = A.D. 1255), a prominent traditionist and author of several works, of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin, No. 1039; Lied, No. 1737; Cairo, vol. i, p. 244.

Written in fair Naskh. Not dated; apparently 6th century A.H.

No. 439.

fol. 22; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; 5×3 .

مالا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎṢ JAHLAHÛ.

A useful and rare work on the Science of Ḥadīṣ.

By Abū Ḥafṣ 'Umar bin 'Abdalmajid Al Qurashī *ابو حفص عمر بن عبد المجيد القرشي*, a traditionist of the 6th century A.H., the date of whose death is not fixed by his biographers. The fact that the present work was composed in A.H. 579 tells us that he was alive in that year.

Beginning:—

الحمد لله الذي وفقنا لتوحيدته وفضلنا على كثير الخ *

The work is rare. Only one other copy is mentioned, viz., in Lied, No. 1743: see Brock., vol. i, p. 371.

No. 440.

fol. 113; lines 23; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

كتاب معرفة انواع الحديث

KITÂB U MA'RIFAT I 'ANWÂ'AL HADÎŞ.

(Also called Muqaddimatu Ibn Aş Şalâh.)

A very old and valuable copy of the Kitâb Ma'rifati Anwâ' al Hadîş, compared and revised by the author himself. It is a very useful work on the Science of Hadîş, divided into 65 Naw'. The materials in the present work are taken from Khaṭīb Baġdâdî's compositions on the Science of Hadîş.

Author: Taqīaddīn Abū 'Umar 'Uṣmān bin Ṣalāḥaddīn Abī'l Qāsim 'Abdarrahmān bin Mūsā bin Abī Naṣr bin Aş Ṣalāḥ aṣh Shāhrazūri تقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن صلاح الشهرزوري بن النضر بن ابي موسى بن عثمان, a scholar of repute in the Qur'ānic branches, tradition and jurisprudence, and specially noteworthy for his skill in removing the discrepancies of Hadîş. He was born in A.H. 577 = A.D. 1181, and studied under his father and many others. He worked as professor in the Madrasah Ṣalāḥīyah of Jerusalem. In A.H. 616, he was appointed professor of Shāfi'ī jurisprudence in the Madrasah Rawāḥīyah of Damascus. Shortly after, he took his seat as a professor of the Juwainīyah Madrasah. Later on, King Aṣhraf bin Mūsā (A.H. 626-635 = A.D. 1228-1337) of the Ayyūbids appointed him the first professor in a Madrasah built by him in Damascus known as Aṣhrafīyah, where he worked till his death in 643 = A.D. 1243. For his life and works, see Ṭabaqāt Ibn Shuhba, fol. 86; Brock., vol. i, p. 359.

Beginning:—

قال الشيخ تقي الدين ابو عمر عثمان ربنا آتانا من
لذلك رحمة هذا وان علم الحديث من افضل العلوم الفاضلة *

For other copies of the work, see Cairo, vol. i, p. 352; Rāmpūr Library, p. 128. The work was lithographed in Lucknow, A.H. 1304.

The colophon runs thus:—

VOL. V. PART II.

L

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد نبيه و عبده
و سلم نجز في العشر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين
و سبعمائة *

Written in good Naskh. Dated, A.H. 637.

The following autograph note of the author gives us to understand that the MS. was studied under him:-- الحمد لله بلغ قراءة على كتبه
مؤلفه عثمان

No. 441.

fol. 147 ; lines 15 ; size 8 x 4½ ; 5 x 3.

Another copy of the same, followed by four short treatises on different subjects.

Written in fair Naskh. Dated, A.H. 976.

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Aṣiladdīn 'Abdallāh bin 'Abdarrahmān (d. A.H. 883 = A.D. 1478), the author of Ad Durj ad Dusr (see Lib. Persian Catalogue, vol. vi, No. 485) ; and that Aṣiladdīn's copy was a transcription of one revised and marginally annotated by Khwāja Maḥmūd Al Pārasā (d. A.H. 822 = A.D. 1420), the author of Faṣl al Khitāb. Khwāja's was a transcription of a copy studied under the author, bearing an Ijāza granted by the author to his pupil, Muṭahhir, in A.H. 638.

Foll. 137-147. Four treatises.

I. Foll. 137^b-139^a. رسالة في ان الصلوة للمصطفى افضل الصلوة. A treatise on the superior efficacy of addressing prayers (صلوة) to Muḥammad, the Prophet.

By Muḥammad bin As'ad ad Dawwānī (d. A.H. 907 = A.D. 1501).

Beginning:—

وله الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus:—

تمت الرسالة للدواني *

II. Fol. 139^b. رسالة في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة. A treatise explaining the Hadīṣ which indicates that, when a man dies, everything connected with him ends, except three things.

By an anonymous author.

Beginning:—

ان احسن حديث يحدث به المحدثون الخ *

III. Foll. 140-144^a. رسالة في تعريف الحديث الحسن. A treatise defining the Ḥadīṣ Ḥasan, a kind of Ḥadīṣ.

By an anonymous author.

Beginning:—

الحمد لله الذي خلق الإنسان في أحسن التقويم وبالله
التوفيق الحديث ينقسم إلى قسمين صحيح وضعيف الخ *

IV. Foll. 144^b-147. رسالة في روية الله النساء. A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalāladdīn ‘Abdarrahmān bin Abī Bakr as Suyūṭī جلال الدين عبد الرحمن بن ابى بكر السيوطي (d. A.H. 911 = A.D. 1505).

Beginning:—

الحمد كفى وسلام على عبادة الذين اصطفى هذا تأليف
يسمى بروية الله النساء روية الله تعالى يوم القيمة حاصل لكل احد من الرجال
و النساء *

No. 442.

fol. 78 : lines 27 : size $9\frac{1}{2} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 3\frac{1}{2}$.

التنقيذ والايضاح

AL TANQĪD WA AL ‘IDĀḤ.

A very correct and valuable copy of a commentary on the preceding work, compared with the autograph copy by the commentator's son.

By Abū’l Faḍl ‘Abdarrahīm bin Ḥasan bin ‘Abdarrahmān Al ‘Irāqī أبو الفضل عبد الرحيم بن حسن بن عبد الرحمن العراقي, the most eminent and reliable traditionist of his age, who was also known for his special merits in the Qur’ānic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Mihrān (a place near Cairo), A.H. 725 = A.D. 1325. As he was brought up in ‘Irāq, he is known to us as Al ‘Irāqī. He, in order to complete his studies, visited Syria, Arabia, Alexandria, Emessa, Aleppo, Heliopolis and some other places. He worked as professor of Ḥadīṣ and jurisprudence in the institutions of different countries and cities. In A.H. 788, he was appointed Qāḍī and Khatīb of

Medina. He spent his later years in Egypt, i.e., from A.H. 795 till his death in A.H. 806 = A.D. 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation).

For his life and works, see Brock., vol. ii, p. 65; Al Qabs al Hâwî, fol. 102; Tabaqât Ibn Shuhba, fol. 187.

Beginning:—

الحمد الذي اعم لا يوضح ما اعم و افهم الاصطلاح و لو شاء لم يفهم.....
و بعد فان احسن ما صنف اهل الحديث في معرفة الاصطلاح كتاب علوم
الحديث لابن الصلاح *

The commentator, in the preface, mentions the following two Shaikhs, under whom he studied the text, and received the Sanad for narrating the same:—

I. خليل بن كيكلي (d. A.H. 761 = A.D. 1361).

II. بهاء الدين عبد الله (d. A.H. 777 = A.D. 1377).

The colophon tells us that the commentary was composed in A.H. 702.

Only one other copy of the work is noticed, viz., in Jeni, Nos. 295-6.

The following note below the colophon, and the autograph note by Ahmad (d. A.H. 826 = A.D. 1422; see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A.H. 811, the present copy was thoroughly compared by him with the autograph copy.

The note below the colophon runs thus:—

تمت مقابلة هذا الكتاب و مراجعته بتبليغ المصنف و هو الامام
الحافظ المسند افضل المحدثين في زمانه شيخ شيوخنا المولى المسند
زين الدين عبد الرحيم العراقي اراذل ربيع الاخر في سنة الكادية العشر بعد
الثمانمائة من الهجرة النبوية بالمدرسة المنصورية *

The autograph note in the margin runs thus:—

بلغ سماعا و بحثا بالاصل كتبه احمد بن العراقي *

Written in fair Naskh. Undated; but the note below the colophon, quoted above, indicates that the present copy was made in or before A.H. 811.

Foll. 76^b-78 contain the copy of a letter of Salafi (d. A.H. 576 = A.D. 1180) to Zamakhshari (d. A.H. 538 = A.D. 1143), requesting him for a Sanad, and Zamakhshari's reply with a Sanad granted by him to Salafi.

No. 443.

fol. 210; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

شرح الالفية

SHARḤ AL ALFĪYAH.

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabṣīrah Wa at Taḍkirah), known as Alfīyah, consisting as it does of 1,000 verses. Alfīyah is itself an abridgment of Ibn Ṣalāḥ's work (see Nos. 440-41 above), with certain additions.

By Abū'l Faḍl 'Abdarrahīm bin Ḥasan Al 'Irāqī عبد الفضل بن حسن العراقي (d. A.H. 806 = A.D. 1406; see No. 442 above), the author of Alfīyah.

The colophon gives us to understand that the text (Alfīyah) was composed in A.H. 762; and that the commentary was composed in A.H. 771.

Written in good Naskḥ. Dated, A.H. 809.

Scribe: ابو جعفر محمد بن احمد العجمي, a traditionist and author of several works, who died in A.H. 849 = A.D. 1446; see Mu'jam Ibn Fahd, fol. 188.

The present copy is of special value, as it was studied by the commentator's son; see the Sanad quoted below.

Ibn Al 'Ajamī (d. A.H. 841 = A.D. 1438), the author of certain works, for which see Brock., vol. ii, p. 67, in the following autograph Sanad at the end of the MS., says that, in A.H. 813, Aḥmad (the commentator's son), Abū Ja'far Muḥammad, the scribe, and some others studied the work under him (Ibn Al 'Ajamī) in Ḥalab; and the Sanad was granted to all who studied.

بلغ الامام الواحد قاضي المسلمين شهاب الدين ابو جعفر محمد بن
الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العجمي
الشهير بابن الضياء قراءة علي وسمعه المفسر الواحد المبلغ ولي الدين
ابوزعة..... واجزت لهم ما يجوز لي روايته متلفظاً بذلك كتبه
ابراهيم بن محمد بن خليل سبط ابن العجمي الحلبي الشهير بالمحدث
وذلك في ثامن صفر من سنة ثلاث عشرة وثمانائة بالمدرسة الشرقية
بحلب *

This is followed by a copy of the Sanad granted by the commentator to Ibn Al 'Ajamī, the writer of the above Sanad.

No. 444.

foll. 220; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another valuable copy of the same. Written in good Naskh.
Dated, A.H. 838.

Scribe: حسن بن طهماسب.

Ibrâhîm bin Muḥammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A.H. 839, he granted a Sanad to his two pupils, Abû Bakr al Ḥâzimî and 'Umar bin As Sarrâf, who studied under him from the present copy.

بلغ الشيخ شرف الدين ابوبكر الحازمي قراءة على و سمعه الشيخ زين
الدين عمر بن السراج واجزت لهما و كان الختم بعد العصر حادى عشر
المعمر سنة تسع و ثلاثين و ثمانمائة كتبه ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars, is testimony to the value and correctness of the MS.

No. 445.

foll. 229; lines 29; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the same. Written in good Naskh; dated, A.H. 842.

Scribe: محمد بن محمد بن محمد بن سليمان البكري.

No. 446.

foll. 131; lines 29; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the same; dated, A.H. 973.

Written in good Naskh.

No. 447.

fol. 70 ; lines 12 ; size $6\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الخلاصة في معرفة

اصول الحديث

AL KHULÂṢATU FÎ MA'RIFATI UṢŪL AL ḤADÎṢ.

A beautiful copy of *Khulâṣah*, a work on the Science of Ḥadîṣ. The present work is based upon the following works :—

- I. *Muqaddimah*, by Ibn Ṣalâḥ (Nos. 440–41 above).
- II. *Irshâd*, by Nawawî (*d.* A.H. 631 = A.D. 1332).
- III. *Al Manhal ar Rawî*, by Ibn Jumâ'ah (*d.* A.H. 732 = A.D. 1332).

Author: Abû 'Abdallâh al Ḥusain bin 'Abdallâh bin Muḥammad-at Ṭibî أبو عبد الله الحسين بن عبد الله الطيبي (*d.* A.H. 743 = A.D. 1342 ; see No. 354 above)

Beginning :—

الحمد لله على افضاله و نساؤه المزيد من نعمه و بعد فبذة
جمل في معرفة الحديث لخصته من كتاب الامام تقي الدين
ابن الصلاح و مختصر الامام محيى الدين الذوي و القاضي بدر الدين يعرف
بابن جماعه و سميته بالخلاصة في معرفة الحديث و رتبته على
مقدمة و على ثلاثة مقاعد و خاتمه النعم *

For other copies of the work, see Berlin, No. 1064 ; A.S., No. 435 ; Cairo, vol. vii, p. 217.

The present copy bears a frontispiece written within gold-ruled borders.

Written in beautiful Naskh.

No. 448.

fol. 12 ; lines 15 ; size 10×7 ; 7×3 .

المختصر في اصول الحديث

AL MUKHTAṢAR FÎ UṢŪL AL ḤADÎṢ.

An abridgment of the preceding work, serving as a useful manual on the Science of Ḥadîṣ.

By 'Alī bin Muḥammad علي بن محمد, commonly known as Sayyid Ash Sharīf al Jurjānī (*d.* A.H. 816 = A.D. 1413; see No. 356 above).

Beginning:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و مقاصد *

The passage running thus:

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد *

quoted in the commentary, No. 450 below, as the preface of the present treatise, is omitted in this copy.

Marginal notes are found throughout the copy.

A commentary on the present work by Maulavi 'Abdal Ḥaī of Lucknow, known as ظفر الاماني, was printed in A.H. 1304.

Written in good Naskh. Dated, A.H. 1005.

No. 449.

fol. 12; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently 12th century A.H.

No. 450.

fol. 63; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

المختصر و شرحه

AL MUKHTAṢAR WA SHARḤUHŪ.

The Mukhtaṣar and a commentary on the same, bound in one volume.

I. Foll. 1–9. Al Mukhtaṣar, beginning and ending like No. 449 above.

II. Foll. 10–63. Sharḥ al Mukhtaṣar. An autograph copy of the commentary.

By Abū 'Abdarrahmān Muḥammad ابو عبد الرحمن محمد, commonly called Al Ḥanafī الحنفى, a scholar of Bukhārā of the 10th century A.H. He composed the present commentary in Bukhārā in A.H. 935, as appears from the following colophon:—

وقع الفراغ من تأليف هذا الشرح وقت الظهر يوم الثلاثاء و الخامس عشر من شوال سنة خمس و ثلثين و تسعمائة علي يد مؤلفه الفقير الى الله ابي عبد الرحمن محمد المشتهر بالحنفى رحمه الله ببلد بخارا *

Beginning :—

الحمد هو الثناء على الجميل الاختياري من نعمة او غيرها
و بعد فهذا مختصر مجمل قليل اللفظ كثير المعني النخ *

Written in good Naskh. Dated, A.H. 935.

No. 451.

fol. 9; lines 20; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مختصر الخلاصة

MUKHTAṢAR AL KHULĀṢAH.

An abridgment of Tībī's Al Khulāṣah (see No. 447 above).

By Hibatallāh bin 'Atīallāh al Ḥasanī al Ḥusainī عبيد الله بن عطى الله الحسيني. Neither the author nor the present work is mentioned in any catalogue. No mention of this author or his compositions appears in biographical works; but that he was a scholar of the 9th century A.H. is suggested by the fact that, on fol. 7^a, he refers to Aḥmad bin 'Umar bin Abū'l Futūḥ (d. A.H. 796 = A.D. 1396) as his grandfather and teacher, thus :—

قد جمع اكثر المسلسلة جدى و شيخى سلطان المحدثين نور الحق
و الدين احمد ابو الفتوح قدس سره *

Again, he criticises the author of another abridgment of Tībī's Khulāṣah, referring to him, not by name, but as اعظم المحققين (one of the greatest scholars). Now, generally, only a contemporary author is referred to in this way; and the only other abridgment known to us is No. 448 above, by As Sayyid Sharif (d. A.H. 816 = A.D. 1413). Hence we may conclude that Hibatallāh was a contemporary of Sayyid, and a scholar of the 9th century A.H.

Beginning :—

منه الاستعانة و الاستغاثة و التتميم بوسيلة نبية الكرم كما انعمت علي
و علمنى من تأويل الاحاديث النخ *

Written in good Naskh. Not dated; apparently 12th century
A.H.

No. 452.

fol. 37; lines 17; size $8\frac{1}{2} \times 7$; 6×4 .

جواهر الاصول فى علم حديث

الرسول

JAWÂHÎR AL USÛL FÎ 'ILM ḤADÎṢ AR RASÛL.

A useful and rare work on the Science of Ḥadîṣ, divided into four Qisms, a Fâtiḥa and a Khâtimah. The Fâtiḥa is sub-divided into seven Lam'.

Author: Abû'l Faïḍ Muḥammad bin Aḥmad bin 'Alî al Fâsî
ابو الفيز محمد بن احمد بن على الفاسي. The author, who died in
A.H. 832 = A.D. 1429, is mentioned in Berlin, vol. x, p. 289, and
in Brock., vol. ii, p. 172; but we have failed to trace any mention of
the author's present composition either in the catalogues or in the
biographical works.

Beginning:—

الحمد لله لمن اصح حديث كلامه القديم و الصلوة و السلام على من
احسن كلام حديثه فهذه رسالة في اصول الحديث
موسومة بجواهر الاصول فى علم حديث الرسول الخ *

Written in good Naskh. Not dated; apparently 13th century
A.H.

No. 453.

fol. 25; lines 22; size 10×6 ; 7×4 .

نزهة النظر في شرح نخبة

الفكر

NUZHAT AN NAZAR FÎ SHARḤI NUKHBAT AL FIKAR.

A commentary on Nukhba (a well-known treatise on the
Science of Ḥadîṣ), by Shihâbaddîn Aḥmad bin 'Alî al Ḥajar al

‘Asqalânî (*d.* A.H. 852 = A.D. 1449), the author of the treatise. See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله الذي لم يزل عالماً حياً قيوماً سميعاً بصيراً و أشهد ان لا اله الا الله وحده لا شريك له النخ *

The work has been repeatedly printed in India.

For other copies of the work, see Berlin, No. 1095; Râmpûr Library, Nos. 31-24.

Written in fair Naskh. Dated, A.H. 1005.

No. 454.

fol. 99; lines 19; size 10 × 6; 7 × 3½.

شرح شرح نخبة الفكر

SHARḤ U SHARḤ I NUKHBAT AL FIKAR.

A beautiful copy of a rare commentary on Nuzha, the preceding work. The name of the commentator does not appear anywhere in the MS., nor is the commentary mentioned in any catalogue; but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol. 97 of No. 455 below) in the commentary by ‘Alî Qârî, which establishes the identity of the present commentator. This passage, which is quoted by ‘Alî Qârî from the commentary on Nuzha by Wajîhaddîn, is found word for word from *لم تعترض عليه* to *لم* on fol. 35 of the present MS., which is, without doubt, Wajîhaddîn’s commentary.

قال الشارح وجيه الدين الهندي اعترض عليه استاذي مولانا ابو البركات بانه قال اولاً في الاجمال وهى عبارة عن يكون غلطه اقل من اصابته فبين كلامه تدافع الا ان يكون لفظة لم هنا وقع تصحيحاً من الناسخ اوزلة من القلم ثم قال اخبرني بعض اخواني انه سأل السخاري عنه فقال وقع لفظة لم غلطاً و اخرج نسخة من عنده و ليس فيه لفظة لم *

Wajîhaddîn al Gujarâtî وجيه الدين الجرجاني, who was a famous traditionist and scholar of Gujarât, died in A.H. 998 = A.D. 1590.

See Subḥat al Marjān, fol. 101; where, in the list of his compositions, the present commentary is mentioned, but no details are given. Wajihaddīn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus:—

المراد به من لم يرجع جانب امالته على جانب خطاه *

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajihaddīn is not commonly known to scholars.

Beginning:—

الحمد لله الذي حمداً يوافي نعمه و يكافي مزيدة اللهم صل على
محمد كلما ذكره الذاكرون و غفل عن ذكره الغافلون *

Written in beautiful Naskḥ. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 455.

fol. 168; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح شرح النخبة

SHARḤ U SHARḤ I AN NUKHBAH.

A commentary on Nuzha (see No. 453 above).

* By Mullā 'Alī Qārī القاري (d. A.H. 1014 = A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

الحمد لله صحيح كلامه القديم الذي هو احسن الحديث *

A copy of the work is noticed in Berlin, No. 1109.

Written in fair Naskḥ. Not dated; apparently 12th century A.H.

No. 456.

fol. 302; lines 27; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

قضاء الوطر من نزهة
النظر

QADĀ' AL WAṬAR MIN NUZHAT AN NAZAR.

An extensive commentary on Nuzha (see No. 453 above).

By Burhānaddīn Ibrāhīm bin Ibrāhīm al Laqānī al Mālikī
ابراهيم بن ابراهيم اللقاني المالكي, a well-known scholar belonging to the
Mālikī school, who is the author of a number of works on different
subjects. He worked as a professor of Jāmi' Azhar in Cairo. He
died in A.H. 1041 = A.D. 1631. See *Khulāṣāt al Aṣar*, vol. i, p. 6;
Brock., vol. ii, p. 316.

Beginning:—

حمدا لك اللهم على ما ابرزت في افلاك الهداية من طواع
الحديث النخ *

The present commentary was composed in A.H. 1023, as appears
from the following colophon:—

قال مؤلفه عفى الله وكان الشروع في جمعة لعشر مضين من
جمادى الاولى من شهر سنة ثلاثين بعد الالف والغراغ منه بعد عصر
يوم الثلاثاء رابع شهر رمضان من شهر تلك السنة النخ *

The fact that the words عفى عنه (used for a living person) are
used for the author by the scribe suggests that the present copy
was written during the life-time of the author.

Written in fair Naskh. Not dated; apparently 11th century
A.H.

No. 457.

fol. 64; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

زبدة الانظار

ZUBDAT AL ANẒĀR.

A very beautiful copy of a rare commentary on Nuzha
(see No. 453 above), dedicated to Farrukh Siyar (A.H. 1124-1131 =
A.D. 1713-1719).

By Taqî bin Shâh Muḥammad bin ‘Abdalmalik al Lâhûrî تقي بن شاه محمد بن عبد الملك الاهوري. Neither the commentary nor the commentator is noticed in any catalogue; but the fact that the commentator refers to himself as a Lâhûrî, and that he dedicates the present commentary to Farrukh Siyar, suggests that he was a scholar of Lahore in the 12th century A.H. The copy is written in beautiful Naskh, with a frontispiece; and the name of the King is written in gold letters, so that it is possible that the present copy was presented to Farrukh Siyar.

Beginning:—

نحمدك على تواتر نعمائك ونشكرک على توالی آلائک النعم *
 * الحمد لله على تواتر نعمائك ونشكرک على توالی آلائک النعم *

Written in Naskh. Not dated; apparently 12th century.

No. 458.

fol. 128; lines 17; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

کنز الاصول فی معرفة

حديث الرسول

KANZ AL UṢŪL FÎ MA‘RIFAT I HADÎṢ AR RASŪL.

A commentary on the commentator's own versified treatise, entitled *Hirz al Uṣul*, on the Science of Hadîṣ.

By Ni‘matallâh bin Muḥammad al Kūchak as Samarqandi نعمته الله بن محمد بن کوچک السمرقندي. In his commentary, the present commentator quotes a number of authors, the latest being ‘Alî Qârî (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 86 thus:—

و قد قال مولانا الشيخ علي القاري في شرح المشكوة النسخ و
 التبدیل النسخ *

The fact that he sometimes refers to ‘Alî Qârî as مولانا (my master) and sometimes as شيخنا (my teacher) suggests that the author was a pupil of ‘Alî Qârî, and thus a scholar of the 11th century A.H.

Beginning:—

الحمد لله الذي شرح صدورنا باخبار النبوة ونور قلوبنا بانوار
 آثار المصطفوية النسخ *

Written in Nasta‘liq. Not dated; apparently 13th century A.H.

No. 459.

fol. 161 ; lines 31 ; size $12 \times 8\frac{1}{2}$; 9×6 .

توضيح الافكار لمعاني
تنقيح الانظار و مرآة النظر

TAUDÎH AL AFKÂR LÎ MA'ÂNÎ
TANQÎH AL ANZÂR
WA
MIR'ÂT AN NAZAR.

These two works of the same author are bound in one volume.

Foll. 1-151. Taudîh al Afkâr, a rare commentary on Tanqîh al Anzâr, a work on the Science of Ḥadîṣ, by Ibrâhîm al Wazîr (who died after A.H. 860 = A.D. 1450). See, for a copy of the text, Berlin, No. 1118.

By Muḥammad bin Ismâ'il al Amîr محمد بن اسمعيل الامير (d. A.H. 1182 = A.D. 1769 ; see No. 339 above).

Beginning :—

حمدا لك يا من صح سند كل كمال اليه فلا يحوم حوله قدح ولا اعلال
..... وسميته توضيح الافكار لتنقيح معاني الانظار الخ *

We are not acquainted with any other copy of the commentary.

Foll. 152-161. Mir'ât an Nazar, a collection of discourses of Muḥammad bin Ismâ'il with certain scholars on the point جرح وتعديل (criticism of the merits of the traditionists), a famous point of the Science of Ḥadîṣ, by the same Muḥammad bin Ismâ'il.

Beginning :—

حمدا لك يا واهب كل كمال الخ *

Both works are written in the same hand (Naskh). Dated, A.H. 1181.

SHI'ÂS' WORKS ON THE SCIENCE OF ḤADÎŞ.

No. 460.

fol. 7; lines 12; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الوجيزه

AL WAJÎZAH.

A treatise on the Science of Ḥadîş, divided into a Muqaddimah and six Fasl̥s.

By Bahâ'addin Muḥammad bin 'Abdāş Şamad al Ḥārīsī بهاء الدين محمد بن عبد الصمد الحارثي (*d.* A.H. 1081 = A.D. 1622; see Lib. Cat., vol. v, part i, No. 290).

Beginning:—

الحمد لله الذي على نعمائه المتواترة وآلانه المستقيضة المتكاثرة

النم *

The present work was originally composed as a Muqaddimah to the author's previous work, *Al Ḥabl al Matīn*, a work on Ḥadîş; but, later on, was regarded as an independent work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN TRADITION.

No. 461.

fol. 45; lines 18; size $9\frac{1}{2} \times 6$; 8×4 .

المجموعه فى الحديث

AL MAJMU'AH FÎ AL ḤADÎŞ.

The present Majmû'ah contains the following two commentaries on *Arba'in* by Nawawî (*d.* A.H. 678 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 275.

I. Foll. 1-20. تحفة المحبين Tuḥfat Al Muḥibbin, a commentary on Arba'in, by Shaikh Muḥammad al Ḥayāt As Sindī (d. A.H. 1163 = A.D. 1752). For another copy and other particulars of the commentary and of the author, see Lib. Cat., vol. v, part i, No. 286. The present copy is a transcription of one belonging to Maulavī Sa'id of Patna, described in Lib. Cat., vol. v, part i, No. 277.

Beginning:—

الحمد حمدا يليق به الخ *

Written in Nasta'liq. Dated, A.H. 1263.

Scribe: عبد القادر, the son of 'Atiqallāh, a pupil of the above-mentioned Maulavī Sa'id.

II. Foll. 21-45. شرح الاربعين Sharḥ Al Arba'in, a commentary on Nawawī's Arba'in, by Nawawī himself. For another copy and other particulars, see Lib. Cat., vol. v, part i, No. 278.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 462.

fol. 171; lines 17; size $7 \times 5\frac{1}{2}$; 5×4 .

المجموعه في الحديث

AL MAJMU'AH FÎ AL ḤADÎŞ.

An old and exceedingly valuable copy of a Majmû'ah, containing 12 rare treatises on Ḥadîş, written in the beginning of the 8th century A.H. It bears several autograph Sanads and autograph notes of the chiefs, nobles, traditionists (male and female) and scholars, numbering not less than 1,500 in all, of the 8th century A.H., who studied from the present copy of Majmû'ah in Damascus. We notice that, in A.H. 763, one Aḥmad bin Ya'qûb bin Ishâq bin Khwâja, a scholar of our province (Bihar) studied from the present copy in Damascus (see Sanad II, on treatise No. VI). This most valuable possession of the Library was in the use of scholars of Damascus until A.H. 838. See Sanad No. VI, on treatise No. XII. In A.H. 1179 it fell into the hands of one Muṣṭafâ bin 'Alî, a scholar of Ḥamât, as appears from the following note on fol. 14^a:—

الحمد على نعمه تشرف بتملك هذا المجموع متعلى الخطوط
السادة الحفاظ والمحدثين الكرام فقير عفوره مصطفى بن علي حموي
زاده جعل الله التقوى زاده الخ *

The 12 treatises referred to above are as follows.

Foll. 1-13. I. *الابدال العوالي* Al Abdâl al 'Awâlî. A rare treatise, containing 31 'Awâlî Ḥadîṣ, the narrators of which are known for their great longevity. Thirty Ḥadîṣ are taken in the present work from *الغيلانيات*, a work on 'Awâlî Ḥadîṣ by Abû Bakr Muḥammad bin 'Abdallâh bin Ibrâhîm (*d.* A.H. 359 = A.D. 969), and one Ḥadîṣ of the same category is taken from Al Fawâ'id of Mazkî (*d.* A.H. 362 = A.D. 972).

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin 'Abdallâh bin Muḥammad *ابو العباس احمد بن عبدالحليم بن عبد الله بن محمد*, commonly known as Ibn Taimîyah *ابن تيميه*, a scholar and an author of great repute, belonging to the Ḥanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A.H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 *Shaiḥhs* of the author, see the present *Majmû'ah*, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Ṣūfis. He did not hesitate even to differ on certain points from the four Imâms (Abû Ḥanîfa, Mâlik, Shâfi'î and Aḥmad bin Ḥanbal); and boldly criticised many early authorities, Ṣūfis, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Ṣūfis and scholars of early times, aroused bitter resentment against him, and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Ḥajar, in *Ad Durar*, tells us that, in A.H. 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A.H. 726 for condemning the practice of visiting tombs (*مسألة زيارة القبور*), and died in jail in A.H. 728 = A.D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see *Huḥfâẓ*, vol. iv, p. 228; *Ad Durar al Kâminah*, vol. i, fol. 94; *Ar Radd al Wâfir*; *Brock.*, vol. ii, p. 100.

Beginning : —

اخذنا ابو حفص عمر بن محمد بن طبرزد البغدادي المؤدب قال
انباؤنا ابو القاسم هبة الله بن محمد عبد الواحد بن احمد بن حصين
الشيباني قال انباؤنا ابو طالب محمد بن محمد بن ابراهيم بن غيلان البراز
قال انباؤنا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي البراز قال الحديث
الاول : —

حدثنا بشر بن موسى الاسدي ثنا زكريا بن عدي انباؤنا عبد الله بن عمر
عن عبد الله بن عقيل عن جابر قال خرجت مع رسول الله صلى الله عليه
وسلم الى امرأة من الانصار في فحل يقال لها الاشواف ففرشت لرسول الله
صلى الله عليه وسلم تحت صور يقال لها المرشش فقال رسول الله صلى
الله عليه وسلم الآن يأتيكم رجل من اهل الجنة فجاء ابوبكر ثم قال الآن يأتيكم
رجل من اهل الجنة فجاء عمر ثم قال الآن يأتيكم رجل من اهل الجنة
قال لقد رأيته مطاطباً رأسه من تحت الصور ثم يقول اللهم ان شئت
جعلته علياً فجاء علي ثم ان الانصارية ذبكت شاة وصنعها فاكل واكلنا
فلما حضرت الظهر قام فصلي وصلينا ماتوا و لا توضعنا فلما حضرت العصر
صلى وصلينا ما توضع و ما توضعنا (ت) عن عبد بن حميد عن زكريا ابن
عدي النخ *

Each Ḥadīṣ is followed by one of the following abbreviations, indicating the work in which the Ḥadīṣ is found.

ت for Turmūdī, خ for Bukhārī, م for Muslim, ق for Darquṭnī's Sunan, د for Dāramī, ن for Nasā'ī.

The present treatise was composed before A.H. 682, as appears from Sanad No. I attached to the present treatise, described below.

The colophon and Sanad No. IV, described below, give us to understand that the present MS. is a transcription of the autograph copy; and that Aḥmad bin 'Abdallāh (d. A.H. 749 = A.D. 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh. The MS. is not dated; but we may conclude that it was written in or before A.H. 732, which is the date of the Sanad last referred to.

Our copy contains a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy.

Sanads :—

I. Dated, Damascus, A.H. 682. The writer of the Sanad, who does not reveal his name, says that, in A.H. 682, Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = A.D. 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d.* A.H. 688 = A.D. 1291; see *Mir'ât al Janân*, fol. 432), a famous female traditionist, commonly called *أحمد*; and that an *Ijâza* was granted by her to all who attended the sitting.

سمع هذه الأحاديث على الشيخة أم أحمد زينب بنت مكى بن علي بن كامل الحراني بسماعها من ابن طبرزد بقرأة متقياها الإمام تقى الدين أحمد بن عبد الحكيم بن عبد السلام بن تيمية الحراني القاسم بن محمد بن يوسف بن البرزالي و خديجة بنت الشيخ sic بن شين عثمان الرومي و آخرون يوم الخميس لانتصاف جمادى الآخرة سنة اثنين و ثمانين و ستمائة بمنزل البرزالي المذكور بدمشق و اجازت *

II. Dated, Damascus, A.H. 684. The writer of the present Sanad, who does not mention his name, says that, in A.H. 684, Şafiaddîn al Armawî (*d.* A.H. 723 = A.D. 1323) and many others studied the work at the Dâr al Ḥadîṣ Ashrafîyah (a famous institution of Ḥadîṣ in Damascus) under Badraddîn Ahmad bin Shaibân (*d.* A.H. 685 = A.D. 1288); and that an *Ijâza* was granted by Badraddîn to all who attended the sitting.

سمعا على الشيخ بدر الدين أحمد بن شيبان بن تغلب الشيباني بسماعها من ابن طبرزد بقرأة صفى الدين محمود ابى بكر الرومى جمال الدين يوسف بن الزكي بن عبد الرحمن بن يوسف المزني و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الحديث الاشرفية بدمشق و اجاز لهم *

III. Dated, Madrasah Diyâ'iyah of Damascus, A.H. 684. The writer of the Sanad, who does not give his name, says that, in A.H. 684, Şafiaddîn Al Armawî (noticed in the above Sanad), Ismâ'îl bin Yûsuf,

Fâtimah bint Aḥmad (noticed in Ad Durar, vol. ii, fol. 139) and many others studied the work at the Madrasah Ḍiyâ'iyah of Damascus under 'Alī bin Aḥmad al Maqdisī (*d.* A.H. 690 = A.D. 1291), the author of *Al Mashīkhāt* (No. 322 above); and that an *Ijāza* was granted by the same 'Alī Maqdisī to all who attended the sitting.

سمعنا على الشيخ فخر الدين على بن احمد بن عبد الواحد بسماعه
من ابن طبرزد بقرأة صفى الدين المذكور عز الدين عبد الرحمن بن شيخ
ابراهيم بن عبد الله بن شيخ ابي عمر و اخوة ابو عبد الله محمد و فاطمة
بنت احمد و علي بن عبد الله بن عبد الرحمن ابن السراج ... و اسمعيل
بن يوسف بن احمد
يوم السبت رابع عشرين رمضان سنة اربع و ثمانين و ستمائة بالضيائية سفح
اقاسيون و اجازهم مايجوز له روايته *

IV. Dated, Madrasah Ḍiyâ'iyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin Yaḥyâ al Maqdisī (*d.* A.H. 759 = A.D. 1359), says that, in A.H. 732, Muḥammad bin 'Abdallāh (*d.* A.H. 793 = A.D. 1393) and his brother, Aḥmad bin 'Abdallāh (*d.* A.H. 749 = A.D. 1349), the scribe and owner of the treatise, studied the work from the present copy at the Madrasah Ḍiyâ'iyah of Damascus under their father, 'Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), the writer of Sanads II and III attached to treatise No. II below; and that a group of scholars, including the writer of the Sanad, attended the sitting.

سمع جميع هذا الجزء على الشيخ الامام الحافظ الزاهد بقية السلف
محسب الدين ابي محمد عبد الله بن شيخ الامام شهاب الدين احمد بن
الامام محسب الدين عبد الله بن احمد بن محمد بن ابراهيم المقدسي ...
بقرأة ولده الفقيه المحدث الفاضل المفيد شمس الدين ابي بكر محمد
اخوة صاحب الجزء و كاتبه المحدث الفاضل الذكي المكمل شهاب الدين
ابو الفتح احمد وفق الله توفيق اهل طاعة و محمد بن يحيى
المقدسي و هذا خطه و صح ذلك سنة اثنين و ثلاثين و سبعمائة
بالضيائية بسفح جبل قاسيون *

V. Dated, the Monastery of 'Izzaddīn of Damascus, A.H. 732. The writer of this note, Aḥmad bin 'Abdallāh, noticed in the above

Sanad as the scribe and owner of our copy, says that, in A.H. 732, Jamâladdîn Muḥammad bin Yûsuf (*d.* A.H. 741 = A.D. 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarrahmân al Mizzî (*d.* A.H. 742 = A.D. 1342), the author of *Tuhfa* (see *Lib. Cat.*, vol. v, part i, No. 229) and the brother of Muḥammad bin Yûsuf, mentioned above.

قرأت هذا الجزء كله على شيخنا الامام الحافظ البارع الناقد الحجة
عمدة الحافظ جمال الدين ابى الحجاج يوسف بن الزكي عبد الرحمن بن
يوسف المزني بسماعه الاحاديث المنتقاة
فسمعه اخوه الصالح ابو عبد الله محمد و صح ذلك بكرة يوم الثلاثاء السادس
عشر ذى الحجة سنة اثنين و ثلثين و سبعمائة بخانقاه عز الدين ابن القلانسي
بسفح قاسيون و كتب احمد بن عبد الله بن المحب عبد الله بن احمد بن
ابي بكر محمد بن ابراهيم المقدسى عفى الله عنهم النخ *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus:—

صحيح ذلك و كتب يوسف بن الزكي عبد الرحمن بن يوسف المزني *

VI. Dated, the Madrasah Ṣâlihiyah of Damascus, A.H. 732. The writer of the Sanad, Muḥammad bin 'Alî bin Ḥasan bin Ḥamza al Ḥusainî (*d.* A.H. 732 = A.D. 1332), says that, in A.H. 732, he studied the work from the present copy at Madrasah Ṣâlihiyah under Ismâ'il bin Yûsuf, noticed in Sanad No. III, with a group of traditionists mentioned in the Sanad; and that an *Ijâza* was granted by him to all who attended the sitting.

قرأت هذا الجزء على الشيخ المسند مجد الدين اسمعيل بن
يوسف بن احمد بن محمد المقدسي
..... و صح ذلك و ثبت يوم الجمعة سابع عشرين شوال سنة اثنين و ثلثين
و سبعمائة بالصالحية و اجاز لنا جميع مروياته و كتب محمد بن علي بن
حسن بن حمزة الحسيني عفى الله عنه *

VII. Dated, the Jâmi' Muzaffarî of Damascus, A.H. 732. The writer of the present Sanad, Muḥammad bin 'Alî al Ḥusainî (the writer of Sanad No. VI above), says that, on the 27th *Shawwâl*, A.H.

732, Muḥammad bin Aḥmad and he himself again studied the work from the present copy at Jâmi' Muẓaffarî under Abû'l 'Abbâs Aḥmad bin 'Abdallâh bin Aḥmad al Ḥamawî (*d.* A.H. 735 = A.D. 1335), a traditionist and supervisor of endowments of Damascus. See *Ad Dûrar*, vol. i, fol. 85. The said Abû'l 'Abbâs granted an *Ijaza* to both of them.

ثم قراءة في التاريخ المذكور على الشيخ الجليل الكبير شهاب الدين
ابو العباس احمد بن عبد الله بن احمد البارزي الحموي بسماعه من ابن
البخاري بسماعه من ابن طبرزد و سنده ... فسمع المحدث شمس الدين
ابو عبد الله محمد بن احمد و صح هذا بالمظفرى و اجاز لنا جميع
مروياته كتب محمد بن على الحسينى *

VIII. Dated, the Ashrafiyah Madrasah of Damascus, A.H. 741. The writer of the Sanad, who does not reveal his name, says that, in A.H. 741, Muḥammad bin Ḥasan bin Naqib (a traditionist of the 8th century A.H.; see *Ad Dûrar*, vol. ii, fol. 436), with a group of male and female scholars not less than 40 in number, studied the work from the present copy at Madrasah Ashrafiyah under the following four Shaikhs, who granted an *Ijâzâ* to all the students attending the sitting.

- i. Mizzî (*d.* A.H. 742 = A.D. 1342), the author of *Tuḥfâ*. See *Lib. Cat.*, vol. v, part i, No. 229.
- ii. Taqîaddîn Aḥmad bin Muḥammad bin Aḥmad, a traditionist of the 8th century A.H.
- iii. Muḥammad bin Ismâ'il bin Ibrâhîm al Khabbâzî (*d.* A.H. 756 = A.D. 1356).
- iv. Aḥmad bin Ibrâhîm bin Ismâ'il al Tanûkhi (*d.* A.H. 743 = A.D. 1343).

سمع الغيلانيات على المشائخ الاربعة السادة الاخيار الحافظ جمال الدين
بن العجاج بن الزكي عبد الرحمن بن يوسف المزني وتقى الدين احمد بن
صلاح الدين محمد بن احمد بن بدر البعلبي و شمس الدين محمد بن اسمعيل
بن ابراهيم بن الخباز و شهاب الدين احمد بن ابراهيم بن اسمعيل التتوخي
..... بقراءة شمس الدين ابي عبد الله
محمد بن حسن بن الفقيب الجماعة يوم الجمعة حادى

عشرين ربيع الاول سنة احدى و اربعين و سبعمائة بدار الحديث الاشرفية
بدمشق و الحمد لله رب العالمين *

IX. Dated, the Madrasah Ashrafiyah of Damascus, A.H. 736. The writer of the Sanad, 'Umar bin 'Abdallâh bin Aḥmad (d. A.H. 781 = A.D. 1381), says that in A.H. 756 he, with a group of students not less than 60 in number, studied the work from the present copy at the Madrasah Ashrafiyah under Shaiḥ Muḥammad bin Aḥmad bin Ibrâhîm (d. A.H. 780 = A.D. 1380); and that the Shaiḥ granted an Ijâza to all the students.

قرأت جميع هذا الجزء و فيه ثلاثون حديثاً من الغيلانيات و حديث
واحد من الفوائد الزكي على الشيخ الصالح المعمر صلاح الدين ابي عبد الله
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن شرف الدين
عبد الله بن شيخ ابي عمر محمد بن احمد بن محمد بن قدامة المقدسي
..... فسمعه الجماعة ابراهيم بن
الشيخ شمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابي عمر ...
..... و صح ذلك في يوم الخميس
تاسع عشرين شوال سنة ست و خمسين و سبعمائة بدار الحديث الاشرفية
بسفح قاسيون و اجاز لهم مايرويه و كتب عمر بن عبد الله بن احمد بن محمد
بن ابراهيم المقدسي عفى الله تعالى عنهم النخ *

Foll. 15-19. II. Ar Ruba'iyât Min Ṣaḥîḥ Muslim. A treatise on a collection of those 25 Hadîṣ from Ṣaḥîḥ Muslim (see Lib. Cat., vol. v, part i, No. 188) which are transmitted by Muslim (d. A.H. 261 = A.D. 875) from the Prophet through four intermediate sources.

By Amînaddîn Muḥammad bin Ibrâhîm bin Muḥammad al Wânî امين الدين محمد بن ابراهيم بن محمد الواني, a famous traditionist and scholar of Damascus, who died in A.H. 735 = A.D. 1335; see Ad Durar, vol. ii, fol. 188. The following note on the title-page tells us that Amîn al Wânî compiled the present treatise for his father, who studied it under one Raḍîaddîn.

جزء فيه احاديث ربايعيات من صحيح مسلم بن حجاج رحمه الله من
اواخر الربع الاول من الكتاب من ميغادين سمعها الشيخ برهان الدين ابراهيم

بن محمد الواني مؤذن جامع دمشق على الرضى ابن البرهاني انتقاء
لجله ولده الامام امين الدين محمد *

Another note on the title-page gives us to understand that the author collected the 25 Ḥadīṣ in the present work from a copy of Ṣaḥīḥ Muslim, written by Ibn Qudāmah (*d.* A.H. 620 = A.D. 1223), a very reliable traditionist of the 7th century A.H.

Beginning with the Isnād of Ibn Qudāmah's copy, thus:—

اخبرنا ابو اسحق ابراهيم بن عمر بن مصر بن فارس الواسطي التاجر
قراءة عليه ونحن نسمع نا ابو القاسم منصور بن عبد المنعم بن عبد الله بن
محمد الفراوي سنة اثنين وستمائة بنيسابور قال نا الامام ابو عبد الله
محمد بن الفضل بن احمد الفراوي الصاعدي نا ابو الحسن عبد الغافر
الفارسي قال نا ابو احمد محمد بن عيسى ثنا الامام ابو الحسن مسلم بن
الحجاج القشيري قال الحديث الاول:—

حدثنا قتبة بن سعد نا ليث ج وحدثنا محمد بن ربح نا الليث
عن ابن شهاب عن انس بن مالك رضى الله عنه انه اخبره رسول الله
صلى الله عليه وسلم كان يصلى العصر والشمس مرتفعة *

At the end of the treatise, viz., on fol. 20, are seven Sanads, dated A.H. 664, 665, 666, 667, 668, transcribed from Ibn Qudāmah's copy of Ṣaḥīḥ Muslim.

Foll. 21-25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise.

Sanads:—

I. Dated, Damascus, A.H. 724. The writer of the Sanad, Muḥammad bin Yahyā (see Sanad IV, treatise No. I), says that, in A.H. 724, 'Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337) and his two sons, Abū Bakr Muḥammad (*d.* A.H. 793 = A.D. 1393) and Abū'l Faṭḥ Aḥmad (*d.* A.H. 749 = A.D. 1349), and one daughter, Khudaija, with a group of traditionists not less than 30 in number including the writer of the Sanad, studied from the present copy under the following 3 Shāikhs near the Jāmi' Aqram of Damascus; and that an Ijāza was granted by them to those who attended the sitting.

i. Yūsuf bin Muḥammad bin Sulaimān (*d.* A.H. 728 = A.D. 1328).

ii. Aḥmad bin ‘Abdallāh bin Aḥmad (*d.* A.H. 730 = A.D. 1330).

iii. ‘Abdarrahmān bin Muḥammad bin ‘Abdalḥamīd, a traditionist of the 8th century A.H., noticed in Ad Durar, without the date of his death being given.

سمع جميع هذا الجزء على المشائخ الثلاثة الامام العالم ... يوسف ...
 بن محمد ... بن سليمان بن ابي العز بن وهب بن عطاء ... الحنفى
 ... وشهاب الدين ... احمد ... بن عبد الله بن احمد بن محمد بن ابراهيم
 وزين الدين عبد الرحمن بن محمد بن عبد الحميد بن عبد الهادي
 المقدسين الحنفيين بقرأة صاحب الجزء الشيخ ... عبد الله
 بن المسمع الثاني و اولاده ابوبكر محمد و ابو الفتح احمد و ام الخير خديجه
 و محمد بن يحيى بن محمد وهذا خطه و صح
 ذلك في يوم السبت الرابع والعشرين من شهر جمادى الاولى سنة خمس
 وعشرين و سبعمائة بالقرب من جامع الاقصر بسفح قاسيون
 و اجازوا لنا جميع مايجوز له روايته الخ *

II. Dated, the Jāmi‘ Masjid of Damascus, A.H. 724. The writer of the Sanad, ‘Abdallāh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), says that in A.H. 724 he and many others, not less than 30 in number, studied from the present copy in Jāmi‘ Masjid of Damascus under the following 3 Shāikhs; and that an Ijāza was granted by them to all who attended the sitting.

i. ‘Alī bin Muḥammad bin ‘Umar bin ‘Abdarrahmān (*d.* A.H. 729 = A.D. 1329).

ii. Shākir bin Isma‘īl bin Ibrāhīm (*d.* A.H. 726 = A.D. 1326).

iii. ‘Alāaddīn Abī Daigam, noticed in Ad Durar without the date of his death being given, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على المشائخ الثلاثة نجم الدين ... على بن
 محمد بن عمر بن عبد الله الازدي و جلال الدين ... شاکر بن اسمعيل بن
 ابراهيم التنوخي و علاء الدين ابي ضيغم بن عبد الله العلمي ...
 بقرأة كاتب السماع عبد الله بن احمد بن المحب المقدسى يوم

الجمعة ثامن وعشرين جمادى الآخرة سنة اربع وعشرين و سبعمائة بجامع دمشق المكروسة و اجازوا لهم جمع ما يجوز لهم روايته الخ *

III. Dated, the Madrasah Diyâ'iyah of Damascus, A.H. 725. The writer of the present Sanad, 'Abdallâh bin Aḥmad, noticed above as the writer of the Sanad No. II, says that in A.H. 725 he, with a group of scholars not less than 50 in number, studied from the present copy at the Madrasah Diyâ'iyah of Damascus, under the following 6 Shaiḫs; and that a joint Ijâza was granted by them to all who attended the sitting.

- i. Ibrâḥim bin Muḥammad al Wânî, the father of the author of the present treatise, noticed in Ad Durar without the date of his death being given.
- ii. Muḥammad bin Aḥmad bin Abî'l Haijâ' (d. A.H. 726 = A.D. 1326).
- iii. Muḥammad bin 'Alî bin Aḥmad al Maqdisî (d. A.H. 726 = A.D. 1326), the son of the author of Al Mashîḫat (No. 322 above).
- iv. Muḥammad bin Abî Bakr bin Ṭarkhân (d. A.H. 735 = A.D. 1335).
- v. Zainab bint 'Abdarrahmân (d. A.H. 737 = A.D. 1337).
- vi. Muḥammad bin Abî Bakr Ad Dâ'im (d. A.H. 743 = A.D. 1343).

سمع جميع هذا الجزء على المشائخ الستة برهان الدين
 ابي اسحق ابراهيم بن محمد الواني و شمس الدين ... محمد بن احمد
 بن ابي الهيجاء ... و شمس الدين ... محمد بن احمد بن عبد الواحد
 ابن البخاري و محمد بن ابي بكر بن محمد بن طرخان و شمس الدين
 ... محمد بن ابي بكر بن احمد بن عبد الدائم بن نعمة و ام عبد الله
 زينب بنت ... عبد الرحمن بن ابي عمر بن قدامه بقراءة كاتب
 السماع عبد الله بن احمد ابن المحب المقدسى يوم الخميس
 الرابع من جمادى الاولى سنة خمس وعشرين و سبعمائة بالمدسة الضيائية
 بسفح قاسيون و اجازوا لهم من مروياتهم *

IV. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 725. The writer of the present Sanad, Muḥammad bin Yaḥyâ, noticed above

as the writer of Sanad No. I, says that in A.H. 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muẓaffarî of Damascus under the following 2 Shaikhs; and that an Ijâza was granted by them to all who attended the sitting.

- i. Muḥammad bin Ibrâhîm bin 'Abdallâh (d. A.H. 748 = A.D. 1348).
- ii. 'Abdallâh bin Ibrâhîm bin 'Abdallâh (d. A.H. 731 = A.D. 1331).

سمع جميع هذا الجز على الشيخين الآخرين ... الامام ابي عبد الله محمد و ابي محمد عبد الله ابني الامام عز الدين ابراهيم بن عبد الله بن ابي عمر بن محمد بن احمد بن محمد بن قدامة المقدسي
و محمد بن يحيى بن محمد بن سعد بن عبد الله المقدسي و هذا خطه
و صرح ذلك في يوم الاثنين العشرين من جمادى الآخرة سنة خمس
و عشرين و سبعمائة بالجامع المظفرى بسفح جبل قاسيون و اجازوا جميع
مروياتهم *

V. Dated, the Madrasah Najibiyah of Damascus, A.H. 725. Muḥammad bin Yaḥyâ, noticed as the writer of the above Sanad, is also the writer of the present Sanad. He tells us that, in A.H. 725, 'Abdallâh bin Aḥmad (the writer of Sanad No. II above) and many others studied the present copy at Madrasah Najibiyah under Aḥmad bin 'Abdalmuḥsin bin Ḥasan (d. A.H. 726 = A.D. 1326).

سمع جميع هذا الجز على القاضي الامام احمد بن عبد
المعس بن حسن الدمشقى بقرأة الشيخ عبد الله بن احمد
بن المعصب بن عبد الله بن احمد بن محمد بن ابراهيم المقدسي ... ابنا
ابوبكر محمد و ابو الفتح احمد و محمد بن يحيى بن محمد بن سعد
المقدسي و هذا خطه و ذلك في يوم الاربعاء التاسع و العشرين من جمادى
الآخرة سنة خمس و عشرين و سبعمائة بالمدرسة النجبية بدمشق *

VI. Dated, the Jâmi' Masjid of Damascus, A.H. 725. The same Muḥammad bin Yaḥyâ, noticed above, is the writer of the present Sanad. He tells us that in A.H. 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following *Shaikhs*; and that an *Ijâza* was granted by them to all who joined the sitting.

i. Muḥammad bin Musallam (*d.* A.H. 726 = A.D. 1326).

ii. Muḥammad bin Muḥammad bin Ni'mah, a traditionist of the 8th century A.H.

سمع جميع هذا الجزء على الشيخين سيدنا ... محمد بن مسلم بن ملك بن مزروع ... و محمد بن محمد بن نعمه بن احمد بن جعفر ... محمد بن يحيى بن محمد بن سعد المقدسي و هذا خطه ... و صح ذلك فى يوم الاربعاء الثانى والعشرين من شهر جمادى الاخرة سنة خمس وعشرين و سبعمائة بجامع دمشق المكسوة و اجاز لنا جميع ما يجوز لهما روايته *

VII. Dated, the Masjid of Arza of Damascus, A.H. 725, written by the same Muhammad bin Yahyâ. He tells us that he again, with a group of scholars, studied the present copy under a female traditionist, Ummu Ibrâhim; and that an *Ijâza* was granted by her to all who attended the sitting.

و سمعه بالقرأة فى التأريخ المذكور على الشیخة الصالحة ام ابراهيم و اجازت لنا جميع ما يجوز له روايته *

VIII. Dated, the old Mosque (مسجد عتيق) of Damascus, A.H. 728. 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many other Sanads referred to above, is also the writer of the present Sanad. He tells us that with some others he, in A.H. 728, studied the present copy at the Masjid 'Atiq of Damascus under Muḥammad bin Ibrâhim bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348); and that an *Ijâza* was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخين محمد بن ابراهيم بن عبد الله ... بن محمد المقدسي بقرأة كاتب السماع عبد الله بن احمد سنة ثمان وعشرين و سبعمائة بالمسجد العتيق و اجاز لهم جميع مروياته *

IX. Dated, the Qâsiyûn of Damascus, A.H. 731; and written by Muḥammad bin Yahyâ, the writer of Sanad No. I and of many other Sanads noticed above. He tells us that, with a group of scholars

not less than 60 in number, he studied the present copy in A.H. 731 under the following two *Shaikhs*; and that an *Ijâza* was granted by them to all who attended the sitting.

i. Qâsim bin Muḥammad al Barzâlî (*d.* A.H. 739 = 1339).

ii. Muḥammad bin Mahmûd as Salamî (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الجزء على الشيخين الامام العلامة الاوحد البارح
الحجة الحافظ الزاقد مؤرخ الشام ... القاسم بن محمد بن يوسف البرزالي
..... و محمد بن زين الدين محمود بن ابي طاهر السلمي
..... بقراءة مالكه محب الدين ابي محمد عبد الله بن احمد
المقدسي و صح ذلك يوم الثلاثاء الحادى والعشرين من
شهر رجب سنة احدى و ثلاثين و سبعمائة بسفح قاسيون و اجاز الجماعة
ما يجوز لهما روايته *

X. Dated, the *Jâmi'* Muzaffarî of Damascus, A.H. 732, and written by Ḥasan bin Muḥammad an Nābulusî (*d.* A.H. 772 = A.D. 1372). He tells us that, in A.H. 732, he joined the sitting held at *Jâmi'* Muzaffarî for the study of the treatise under the following two *Shaikhs*, who granted an *Ijâza* to all the students (20 in number).

i. Muḥammad bin Ibrâhîm (*d.* A.H. 748 = A.D. 1348).

ii. Muḥammad bin Abî Bakr ad Dâ'imî (*d.* A.H. 743 = A.D. 1343).

الحمد لله قرأت هذا الجزء على الشيخين عز الدين ابي عبد الله محمد
بن ابراهيم بن عبد الله بن ابي عمر بن قدامه و شمس الدين
ابي عبد الله محمد بن ابي بكر بن عبد الدائم فسمعه الجماعة
و اجازا و صح ذلك في يوم السبت الخامس من شعبان سنة اثنين
و ثلاثين و سبعمائة بالجامع المظفرى ... و كتبه حسن بن محمد
الغابلسي *

XI. Dated, the *Masjid 'Atîq*, close to the Madrasah of Abu 'Umar, A.H. 732. It was written by Qinfuq, the Governor of Damascus, who, according to Ad Durar, vol. ii, fol. 151, died in A.H. 771 = A.D. 1371. He tells us that, in A.H. 732, he and Ibrâhîm bin Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (*d.* A.H. 746 = A.D. 1346), one of the descendants of King 'Âdil (A.H. 635-637 = A.D. 1238-1240 ;

see Ad Durar, vol. i, fol. 11), with a group of scholars not less than 50 in number, studied the work from the present copy under Shaikh Muḥammad bin Aḥmad bin Hâzim, a traditionist of the 8th century A.H., who granted an Ijâza to all who attended the sitting.

سمع رباعيات من صحيح مسلم على الشيخ الصالح أحمد بن
 محمد بن حازم بن حامد بن حسن المقدسي عماد الدين إبراهيم بن
 أبي بكر بن يعقوب بن الملك العادل أبي بكر محمد بن أيوب
 و كاتب السماع قنچق بن بيدغان العلاني
 يوم السبت ثاني عشر شعبان سنة اثني و ثلاثين و سبعمائة بالمسجد العتيق
 مجاور دار القرآن لمدرسة أبي عمر بسفح قاسيون ظاهر مدينة دمشق
 و اجاز الشيخ للسامعين ما يجوز له روايته *

XII. Dated, the house of Al Wânî in Damascus, A.H. 732. It was written by Muḥammad al Khatîb (d. A.H. 735 = A.D. 1335). He says that, in A.H. 732, he and Ḥasan Nâbulusî, the writer of the above-mentioned Sanad No. X, with a group of scholars not less than 20 in number, studied the work from the present copy under Shaikh Ibrâhim bin Muḥammad al Wânî, the father of the author of the present work; and that an Ijâza was granted by him to all who attended the sitting.

سمع جميع هذا الجزء على الشيخ الاجل إبراهيم بن محمد
 بن أحمد الواني رئيس المؤذنين بجامع دمشق... بقرأة الامام... بدر الدين
 حسن بن محمد بن صالح بن محمد النابلسي و محمد بن
 محمد بن محمود الخطيب و هذا خطه و صح ذلك في يوم الاثنين حادي
 و عشرين شهر شعبان سنة اثني و ثلاثين و سبعمائة بمزمل المسمع
 بدمشق المدرسة و اجاز لنا جميع ما يجوز له روايته *

XIII. Dated, the Monastery Samsâtîyah of Damascus, A.H. 732. It was written by 'Abdallâh bin Aḥmad, noticed as the writer of Sanad No. II and of many others. He studied at the Samsâtîyah Monastery, with a group of traditionists, under the following two Shaikhs; and an Ijâza was granted by the latter to all who attended the sitting.

- i. 'Alī bin Muḥammad bin Mamdūd (*d.* A.H. 736 = A.D. 1336).
- ii. 'Umar bin 'Abdallāh bin 'Abdalaḥad (*d.* A.H. 744 = A.D. 1344).

سمع جميع هذا الجزء على الشيخين الصالحين الجليلين الزاهدين
 علي بن محمد بن ممدود بن جامع بن عيسى البغدادي
 و الفقيه العالم عمر بن عبد الله بن عبد الاحد بقرأة
 كاتب السماع عبد الله بن احمد ... المقدسي و صح ذلك في يوم
 الاحد الخامس عشر من ذي القعدة سنة اثنين و ثلثين و سبعمائة بالخانقة
 السمسطية جوار جامع دمشق و اجازا لهم *

XIV. Dated, Damascus, A.H. 739. The writer of the present Sanad, Ibrāhīm bin Muḥammad bin Abī Bakr al Ḥasanī, a traditionist of the 8th century A.H., says that, with a group of 10 traditionists, he studied the work from the present copy in A.H. 739 under Ṣafiyyah bint Aḥmad, a female traditionist, who died in A.H. 741 = A.D. 1341. An Ijāza was granted to all who attended the sitting.

سمع جميع هذا الجزء على الشيخة الصالحة صفية بنت احمد ...
 المقدسي زوجة الشيخ بهاء الدين علي بن عمر و كاتب السماع
 ابراهيم بن محمد ابني بكر الحسني سنة تسع و ثلثين و سبعمائة
 و اجازت *

XV. Dated, Damascus, A.H. 734. It was written by Aḥmad bin 'Abdallāh (*d.* A.H. 749 = A.D. 1349), the owner and scribe of treatise No. I. He studied the work from the present copy in A.H. 734 under Bahā'addīn 'Alī bin 'Umar (*d.* A.H. 749 = A.D. 1349) and his wife, Ṣafiyyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting; and an Ijāza was granted by them jointly to all who attended the sitting.

قرأته عليها و على والد اولادها بهاء الدين علي بن عمر بن احمد بن
 عمر بن ابني بكر فسمعه برهان الدين بن الحافظ قطب الدين
 عبد الكريم و ابن المسمع و صح يوم الاربعاء ثالث عشر من ربيع الاول
 سنة أربع و ثلثين و سبعمائة و اجازا كتبه احمد بن عبد الله ابن المحب *

XVI. Dated, the Manzil of Saifaddîn Qinquj in Damascus, A.H. 737. It was written by 'Abdallâh bin Aḥmad, the writer of many Sanads referred to above. He says that he and Saifaddîn Qinquj, the Governor of Damascus (see Sanad No XI, above), with a group of scholars not less than 100 in number, studied under the following 6 Shaikhs, who jointly granted an Ijâza to all the students who attended the sitting :—

- i. Jamâladdîn Yûsuf al Mizzî (*d.* A.H. 742 = A.D. 1341).
- ii. Muḥammad bin Muḥammad bin Ḥasan an Nâ'ib (*d.* A.H. 750 = A.D. 1350).
- iii. 'Alî bin Muḥammad bin Mamdûd (*d.* A.H. 736 = A.D. 1336).
- iv. 'Abdallâh bin Ḥusain (*d.* A.H. 735 = A.D. 1335).
- v. Aḥmad bin Muḥammad bin Aḥmad (*d.* A.H. 742 = A.D. 1342).
- vi. 'Alâaddîn Abî Daigam Qarâsunqur, a scholar of the 8th century A.H.

سمع جميع هذا الجزء على الشيخ أبي الحجاج يوسف بن
الركي بن يوسف المزني و محمد بن الحسن بن أبي الحسن ابن
نباتة المصري و علي بن محمد بن ممدود ... البغدادي و عبد الله
بن الحسن بن النائب و احمد بن محمد بن احمد ... المقدسي
و علاء الدين أبي ضيغم قراسنقر بن عبد الله العلمي
..... بقرأة كاتب السماع عبد الله بن احمد المقدسي ابذاه احمد و عمر
..... و سيف الدين قننق بن بيدغان العلائي
و صح يوم الاحد سادس عشر شعبان سنة سبع و ثلاثين و سبعمائة بمفرل سيف
الدين قننق *

XVII. Dated, the Jâmi' Muẓaffarî of Damascus, A.H. 745. It was written by Aḥmad bin 'Alî al Kurkî, a scholar of the 8th century. He, along with other scholars, studied the present treatise under Muḥammad bin Ibrâhîm bin 'Abdallâh (*d.* A.H. 748 = A.D. 1348), by whom an Ijâza was granted to the students who joined the sitting.

قرأت هذا الجزء على الشيخ محمد بن إبراهيم بن عبد الله بن
أبي عمر ... المقدسي و ثبت ذلك و ثبت يوم السبت رابع عشر

شوال سنة خمس و اربعين و سبعمائة بالجامع المظفري بسفح جبل قاسين.
و اجاز لي ان ارزي جميع ما يجوز له روايته بشرطه و كتبه متلفظا بذلك
احمد بن علي الكركي *

XVIII. This note, dated A.H. 747, tells us that Aḥmad bin ‘Abdallāh (d. A.H. 749 = A.D. 1349), with a group of ten traditionists, studied the present treatise at Dār al Ḥaḍiṣ al Ashrafiyah of Damascus under Muḥammad bin Ibrāhīm, referred to in the preceding Sanad.

Foll. 26-46. III. Juz'un fi hi Min جزء فيه من عوالي الحديث. ‘Awālī al Ḥaḍiṣ. A treatise consisting of 70 ‘Awālī Ḥaḍiṣ and 3 ‘Āṣār, transmitted from 19 Shaiḫs of the author, arranged in alphabetical order.

By Qāsim bin Muḥammad bin Yūsuf al Barzālī قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus. He studied under 2,000 Shaiḫs, whom he mentions in Al Mu’jam, a big work of his in 26 volumes. He is commonly known as مؤرخ الشام (the historian of Syria). He composed a continuation of الروضتين في اخبار الدولتين, a well-known history of Egypt by Abū Shāmā (d. A.H. 665 = A.D. 1268); see Hand-list, No. 2323. He is known as a good scribe, like his father, Muḥammad bin Yūsuf (see p. 223 below); and he transcribed a number of works. For his autograph, see Sanad on fol. 237^b, Al Mashīkhat, No. 322 above, and Sanad No. I, Treatise No. VI, below). He died in A.H. 739 = A.D. 1339; see Ad Durar, vol. ii, fol. 147.

The scribe, ‘Umar bin ‘Abdallāh (d. A.H. 781 = A.D. 1381), gives us to understand in the colophon that Barzālī composed the present treatise in the month of Jumāda I, and died a few months later, in the month of Dū’l Hijja. The scribe also mentions the 19 Shaiḫs from whom he quotes the Ḥaḍiṣ in the present treatise, transmitted from three Shaiḫs: (i) Abū ‘Alī Ḥanbal (d. A.H. 604 = A.D. 1204); (ii) Ibn Ṭabarzad (d. A.H. 607 = A.D. 1207); (iii) Zaid bin Ḥasan al Kindī (d. A.H. 613 = A.D. 1213).

Beginning:—

اخبونا الشيخ الامام الحافظ علم الدين ابو محمد القاسم بن محمد بن يوسف البرزالي قراءة عليه و نحن نسع في جمادى الاولى سنة تسع و ثلاثين و سبعمائة و فيها مات رحمه الله ... الشيخ الاول اخبونا الشيخ جمال الدين ابو العباس احمد بن ابي بكر بن سليمان بن علي بن سالم الدمشقي المعروف بابن الحموي قراءة عليه و انا اسمع قال انا ابو حفص عمر بن محمد

بن طبرزد البغدادي قرأه عليه و انا حاضر في مستهل جمادى الاولى سنة ثلاث و ستمائة بالجامع المظفرى بسفح قاسيون قال انا ابو القاسم هبة الله ابن محمد بن عبد الواحد بن الحصين الشيباني قرأه عليه و انا اسمع في سنة خمس و عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن غيلان البراز قال انا ابوبكر محمد بن عبد الله بن ابراهيم الشافعي ثنا ابوبكر احمد بن عبيد الله ثنا روح بن عبادة ثنا عثمان بن غياث انا ابو نصر عن ابي سعيد الخدري رضي الله عنه انه قال يمر الناس على حشر جهنم *

The scribe, in the above passage, tells us that he studied the work under Barzâlî in the month of Jumâda I, A.H. 739, the year in which the treatise was composed.

Muḥammad bin Yaḥyâ (d. A.H. 759 = A.D. 1359), the writer of many Sanads belonging to Treatise No. II, tells us in the following autograph Sanad that, in the month of Jumâda I, A.H. 739, 'Umar bin 'Abdallâh, the scribe, studied the present treatise at Jâmi' Muzaffarî of Damascus under Barzâlî; and that a group of scholars, not less than 40 in number, including the writer of the present Sanad, joined the sitting, an Ijâza being granted by Barzâlî to all the students.

قرأت جميع هذا الجزء علي مخرجه الشيخ الامام العلامة الواحد البارح
الحجة مؤرخ الشام عمدة الحفاظ والمحدثين علم الدين ابي محمد القاسم
بن محمد بن يوسف البرزالي الاشبلى الشافعي فسمعه
صاحب الجزء و كتابه زين الدين ابو حفص عمر بن شيخنا
محب الدين ابي محمد عبد الله وصح ذلك و ثبت في يوم
الثلاثاء عاشر جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح
قاسيون و اجاز المسمع الجماعة المذكورين جميع ما يجوز له روايته و عدتهم
اربعون نفسا و كتب محمد بن يحيى بن محمد بن يحيى ... المقدسي *

Foll. 49-60. IV. جزء فيه من عوالى الحديث. Juz'un fi hi Min 'Awâlî al Ḥadîṣ. A treatise by Barzâlî (d. A.H. 739 = A.D. 1339), the author of treatise No. III. It consists of 50 'Awâlî Ḥadîṣ, transmitted from 6 female Shaiḥhs of Barzâlî, arranged in alpha-

betical order. It was composed, like the last treatise, in A.H. 739, the year in which the author died.

‘Umar bin ‘Abdallâh (d. A.H. 781 = A.D. 1381), the scribe, tells us in the following note at the end that, in A.H. 739, he transcribed both these treatises of Barzâlî (Nos. III, IV) from the autograph copies. كتبه من خط مخرجه الشيخ العافظ علم الدين القاسم المذكور رحمه الله
 عمر بن عبد الله بن أحمد بن المحب في شعبان سنة تسع و ثلاثين و سبعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaḥḥarî of Damascus, A.H. 739, written by Muḥammad bin Ḥasan bin ‘Alî bin ‘Umar al Maqdisî, a traditionist of the 8th century A.H. He says that, on the 13th of Jumâda I, A.H. 739, he studied the present copy, with a group of 40 scholars, at Jâmi’ Muzaḥḥarî under the author of the treatise. An Ijâza was granted by Barzâlî to the students who attended the sitting.

سمع هذا الجزء على مخرجه الشيخ ... القاسم بن محمد بن يوسف
 البرزالي و كاتب الاسماء محمد بن حسن بن علي بن عمر
 بن احمد المقدسي وهذا خطه وصح ذلك في يوم الثلاثاء العاشر من
 جمادى الاولى سنة تسع و ثلاثين و سبعمائة بالجامع المظفرى بسفح قاسيون
 ظاهر دمشق و اجاز المسمع الجماعة جميع ما يجوز له روايته و عدتهم اربعون
 نفساً *

Two foll. at the end of the present treatise are blank.

Foll. 64-81. V. جزء فيه من عوالي الحديث Juz’un fi hi Min ‘Awâlî al Ḥadîṣ. An autograph copy of a collection of ‘Awâlî Ḥadîṣ transmitted by ‘Abdallâh bin Ḥasan (d. A.H. 732 = A.D. 1332), Chief Justice of Syria, from 15 male and 6 female Shaikhs.

By Muḥammad bin Yahyâ bin Muḥammad al Maqdisî بن محمد بن يحيى بن محمد المقدسي, a prominent traditionist of Damascus, who died in A.H. 759 = A.D. 1359. See Ad Dûrar, vol. ii, fol. 545. As noted above, he is the writer of Sanad No. IV, Treatise No. I, and of Sanads Nos. IV, V, VI, VII, IX, Treatise No. II. The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition. The author tells us, in the following autograph note, that he composed the present treatise for ‘Abdallâh bin Aḥmad, the narrator of the Ḥadîṣ collected in the work.

جزء فيه من عوالي سيدنا الشيخ الامام العالم البارح الاوحد الزاهد
 بقية السلف جمال العلماء مفتى المسلمين قاضى القضاة شرف الدين ابى

محمد عبد الله بن الشيخ الحسن بن الشيخ عبد الله بن
 الشيخ عبد الغني بن عبد الواحد بن علي بن مسرور
 المقدسي الحاكم بالشام المحروسة حرفه له كاتبه
 محمد بن يحيى المقدسي *

The following colophon tells us that the present treatise was composed in A.H. 731: القضاة قاضي شيوخ من عوالي شيوخ قاضي القضاة : 731 هـ آخر الجزء المخرج من عوالي شيوخ قاضي القضاة : 731 هـ شرف الدين العنبري فيه خمسة عشر شيخاً بالسمع و عن ستة بالاجازة كتبه منتقيه محمد بن يحيى المقدسي في الخامس و العشرين عن رجب سنة احدى و ثلاثين و سبعمائة بسفح جبل قاسيون *

Beginning :—

اخبرنا الشيخ العدل سديد الدين ابو محمد الملكي قرأه عليه و انا
 اسمع في جمادى الاخرة سنة احدى و خمسين و سبعمائة الخ *

The present copy ends with the following Sanad, dated, Damascus, A.H. 731, written by 'Abdallâh bin Aḥmad (d. A.H. 737 = A.D. 1337), the writer of Sanad No. II, Treatise No. II. He tells us that, with a group of 30 scholars, he studied the work from the present copy under the above-mentioned 'Abdallâh bin Ḥasan, the narrator of these 'Awâlî Ḥadîṣ, who granted an Ijâza to all the students who attended the sitting, which took place at his house in Damascus.

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ابي
 محمد عبد الله بن الامام حسن بن شرف الدين ابي موسى عبد الله بن
 الشيخ الامام الحافظ ابي محمد عبد الغني بن عبد الواحد بقرأة
 كاتب السماع عبد الله بن احمد المحب المقدسي ابنه ابو الفتوح احمد
 و الجماعة السادة سنة احدى
 و ثلاثين و سبعمائة بمنزلة المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم المسمع
 ايدة الله رواية جميع ما يجوز له روايته *

The writer of the Sanad adds a note, in which he mentions the date of death of 'Abdallâh bin Ḥasan, thus :—

توفي قاضي القضاة شرف الدين المخرج له هذا الجزء في
 ليلة الخميس مستهل جمادى الاولى سنة اثنين و ثلاثين و سبعمائة

و دفن بعد ان يصلى عليه بالجامع المطفري بسفح قاسيون و دفن بتربة
الشيخ ابن عمر *

Foll. 85-90. VI. *Ṣulāḡiyât Min Musnadî Aḥmad bin Ḥanbal*. A collection of 39 'Awâlî Ḥadîṣ of Musnad (see Lib. Cat., vol. v, part i, No. 242), transmitted by Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855) from the Prophet through 3 intermediate narrators.

By Qâsim bin Muḥammad bin Yûsuf al Barzâlî *بن محمد بن يوسف البرزالي* (*d.* A.H. 739 = A.D. 1339); see Treatise No. III above.

Beginning with Isnâd, thus:—

اخبـرنـا ابو علي حنـبل بن عبد الله بن الفرـج بن سعـادة الرصافي
المـكـبر قرأة عليه و نحن نسمع قال انبأنا ابو القاسم هبة الله بن محمد بن
عبد الواحد الشيباني قال انبأنا ابو علي الكسين بن علي بن المذهب
التميمي الواعظ في سنة سبع و ثلاثين و اربعمئة قال انبأنا ابوبكر احمد بن
جعفر بن حمدان بن ملك بن شبيب القطيعي في المحرم سنة ست
و ثلاثين و ثلاثمئة قال حدثنا ابو عبد الرحمن عبد الله بن احمد بن حنبل
قال حدثني ابي ابو عبد الله حدثنا ابن زياد ثنا زياد بن علاقة بن اسامة
بن شريك روى الله عنه فان الله عز و جل لم يزل داء الا انزل معه شفاء الا
الموت و الهرم *

Aḥmad bin 'Abdallâh (*d.* A.H. 749 = A.D. 1349), the scribe, says in the colophon that he transcribed the present treatise from an autograph copy, in A.H. 736. Fol. 90 contains copies of 11 Sanads of eminent traditionists of the 7th century A.H., written on the copy of Musnad from which the 39 Ḥadîṣ in the present treatise are taken. The Sanads are dated A.H. 652, 674, 675, 682, 683, 683, 684, 684, 687, 688, 689.

The following 7 Sanads belong to the present copy of the treatise.

I. An autograph Sanad, dated the Dâr al Ḥadîṣ Nûriyah of Damascus, A.H. 735, written by Barzâlî, the author of the treatise. He says that Aḥmad bin 'Abdallâh, the scribe, studied the present work from this copy under him, and compared it with the original autograph copy. Barzâlî granted an *Ijâza* to the scribe, whose father, 'Abdallâh, was one of his *Shaikhs*.

سمعه على صاحبه الفقيه المحدث المقرئ الصالح شهاب الدين
ابو الفتح احمد بن شيخنا الامام محب الدين ابي محمد عبد الله
بن احمد المقدسي ... و قبلت نسخته هذه سنة خمس و ثلثين
وسبعمائه بدار الحديث النورية و اجزت له جميع ما يجوز لى روايته
و كتب القاسم بن محمد بن يوسف البرزالي عفى الله عنه *

II. The same Ahmad bin 'Abdallâh, in the following Sanad, dated A.H. 736, mentions that, with a group of 20 scholars, he studied under his father, 'Abdallâh, from the present copy.

قرأت جميع هذا الجزء على سيدي و مولائي و شيخي و والدي ابي
محمد عبد الله بن المحب المقدسي ... فسمعه جماعة و صح
ذلك يوم الاحد ثمن عشرى المحرم سنة ست و ثلثين و سبعمائة
كتب احمد بن عبد الله بن احمد ... المقدسى عفى الله عنهم *

This Sanad is attested by 'Abdallâh (d. A.H. 737 = A.D. 1337), the father of Ahmad thus : *هذا صحيح كتبه عبد الله بن احمد بن المحب ... المقدسي*.

III. The above mentioned 'Abdallâh, in the following autograph Sanad, dated the Madrasah Diyâiyah of Damascus, A.H. 736, says that his two sons, Ahmad, the scribe of the copy, and Muhammad, with a group of 40 traditionists, male and female, studied under him ; and that he granted an Ijâza to all the students.

سمع جميع هذا الجزء من لفظي ولداي ابوبكر محمد و احمد
وفقهما الله تعالى و ابائي بطاعة و المحدثون
و صح ذلك في يوم الخميس التاسع عشر ربيع الاول سنة ست و ثلثين
و سبعمائة بالمدرسة الضيائية بسفح قلاسيون و اجزت لهم كتبه عبد الله بن احمد
بن المحب المقدسي عفى الله عنهم *

IV. The same 'Abdallâh, in another autograph Sanad, dated the Dâlih of Damascus, A.H. 736, says that Muhammad bin Yahyâ (d. A.H. 759 = A.D. 1359), author of treatise No V above, studied from the present copy, with a group of 30 scholars. under him ; and that he granted an Ijâza to all the students.

سمعه على أيضا بقراءة المحدث الفاضل شمش الدين محمد بن يحيى

بن سعد و صح ذلك في يوم الثلاثاء سادس عشرين جمادى الاولى سنة ست و ثلاثين و سبعمائة بحبل قاسيون باعليه مكان يعرف بالداله و اجزت لهم كتبه عبد الله بن احمد المقدسي *

V. Muḥammad (d. A.H. 793 = A.D. 1393), the second son of the above-mentioned 'Abdallāh, who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in A.H. 763, with a group of 40 scholars, he studied the present copy at Jāmi' Amavī of Damascus under Qāḍī Aḥmad bin Muḥammad (d. A.H. 764 = A.D. 1364), from whom all the students received an Ijāza.

سمع جميع هذا الجزء و هو منتهى من ثلاثيات مسند امام احمد بن محمد بن حنبل رضى الله عنه ... على الشيخ الامام العالم المسند المعمر الرئيس القاضي بدر الدين احمد بن محمد بن محمد بن احمد الرفاق ... بقراءة كتبه محمد بن عبد الله بن احمد و صح ذلك و ثبت في يوم الاحد تاسع عشرين شوال سنة ثلاث و ستين و سبعمائة بالجامع الاموي بدمشق و اجاز لنا مايجوز جميع له روايته *

VI. The above-mentioned Muḥammad, in the following auto-graph Sanad, says that in A.H. 763, when he was studying the present copy at Madrasah Ṣalāḥīyah of Damascus under Muḥammad bin Aḥmad bin Ibrāhīm (d. A.H. 780 = A.D. 1380), one Aḥmad bin Ya'qūb bin Ishāq bin Khwāja al Kirazī al Bihārī al Hindī al Ḥanafī, and some others, joined the sitting; and that an Ijāza was granted by the Shaikh to all the students.

ثم قرأته على الشيخ الامام ... صلاح الدين ابي عبد الله محمد بن الشيخ تقى الدين احمد بن الشيخ ابراهيم بن عبد الله المقدسي فسمعه ابني محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر بن سعد الاسفرائيني و الشيخ الناصح شرف الدين احمد بن يعقوب بن اسحق بن خواجه الكرازي البهاري الهندي الحنفي و صح ذلك و ثبت

في يوم السبت خامس شهر ذي قعدة المحرم سنة ثلاث و ستين و سبعمائة
بالجبل الرباط القلنسي بالصالحية و اجاز لنا ما يجرزله روايته *

VII. 'Umar bin 'Abdallâh (d. A.H. 781 = A.D. 1381), the scribe of the following Sanad, says that in A.H. 763, with a group of 40 scholars, he studied the present copy at Madrasah Ashrafiyah of Damascus under Shaikh Muḥammad bin Aḥmad bin Ibrâhîm, noticed in the preceding Sanad, and that all the students received an Ijâza.

قرأت هذا الجزء وهو منتهى من ثلاثيات مسند الامام احمد بن
حذبل على شيخنا الشيخ الصالح ابي عبد الله
محمد بن الشيخ تقي الدين احمد بن الشيخ عز الدين ابراهيم بن عبد الله
بن شيخ الاسلام ابي عمر محمد بن احمد بن قدامة المقدسي...
..... و صح ذلك في يوم الاثنين
ثالث عشرين صفر سنة ثلاث و ستين بدار الحديث الاشرفية بسفح قاسيون
و اجازهم ما يرويه كتب عمر بن عبد الله بن احمد المحب المقدسي *

Fol. 94 is blank.

Foll. 95-107. VII. Al arba'ûn Al Buldâniyah. A collection of 40 Ḥadīṣ of 40 Shaikhs belonging to 40 different places, taken from Al Mu'jam (No. 319 above).

By Abū 'Abdallâh Muḥammad bin Aḥmad Ad Dahabî ابو عبد الله محمد بن احمد الذهبي, a famous author and scholar, and an authority often quoted in history, biography, tradition and jurisprudence. He was born in A.H. 673, and studied under numerous Shaikhs whom he enumerates in his work. Al Mu'jam al Kabîr. He died in A.H. 748 = A.D. 1348, leaving behind him a large number of pupils and compositions. Brock., in vol. ii, p. 46, mentions the existence of 21 works in different libraries. For his life, see Ad Dûrar, vol. ii, fol. 219.

Dahabî tells us, in the preface, that the desire to compose an Al arba'ûn Al Buldâniyah was prompted by the similar compositions of Salafî, Ibn 'Asâkir and others. The result was the present composition and two other Arba'ûns, viz., Arba'ûn from Mu'jam Abi Bakr and Arba'ûn from Mu'jam Ibn Jumai' (see No. 321 above).

Beginning :—

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده
و رسوله ثم اني قد كذت سمعت الاربعين البلدانية للحافظ
السلفي و الاربعين البلدانية للحافظ ابن العساكر الخ *

Aḥmad bin 'Abdallāh (*d.* A.H. 749 = A.D. 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A.H. 735.

آخر الاربعين البلدانية للطبراني تخريج شيخنا شمس الدين محمد بن
محمد الذهبي علقها لنفسه احمد بن عبد الله بن احمد المحب المقدسي
في شعبان سنة ٧٣٥ *

The present copy contains one Sanad, dated, Damascus, A.H. 735, written by 'Abdallāh, the father of the scribe. The scribe and many others studied from the present copy under two Shaiḥhs, one Zainab bint Yaḥyâ (*d.* A.H. 742 = A.D. 1342), and the other Mizzî (*d.* A.H. 742 = A.D. 1342), who jointly granted an Ijâza to all the students.

سمع جميع هذا الجزء من المعجم الصغير للحافظ ابن القسم للطبراني
على الشيخة الصالحة المسندة الكبيرة ام عمر زينب بنت الخطيب
بدر الدين يحيى بن الشيخ العلامة عز الدين عبد العزيز بن عبد السلام
و على شيخنا جمال الدين ابي الحجاج يوسف الذكي عبد الرحمن
بن يوسف المزني بقراءة كاتب السماع عبد الله بن احمد و اولاده
احمد سنة خمس و ثلثين و سبعمائة و اجازا لهم جميع ما يجوز لهما
روايته •

Foll. 109-117. VIII. الاربعة Al Arba'ûn. A collection of 40 Ḥadîṣ from Al 'Ādâb by Baihiqî (*d.* A.H. 458 = A.D. 1066).

By Aḥmad bin 'Abdallāh احمد بن عبد الله. He was a leading scholar and traditionist of Damascus of the 8th century A.H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaiḥhs. He is the scribe of Treatise No. VII and of some of the Sanads and notes. He died in A.H. 749 = A.D. 1349; see Ad Dûrar, vol. i, fol. 86.

Aḥmad bin ‘Abdallāh, in the following passage, says that he transmitted the Ḥadīṡ of Al ‘Ādāb from Ayyūb bin Nī‘mah (*d.* A.H. 730 = A.D. 1330), one of his Shaikhs.

Beginning :—

اخبـرنـا الشـيـخ زـين الدين ابو الصبر ايوب بن نعمة بن محمد بن نعمة
المقدسي الكحال قال ابنا الشـيـخ الامام شرف الدين ابو عبد الله محمد
بن عبد الله بن ابي الفضل المـريـسي قرأة عليه و انا اسمع في سنة ست
و اربعين و ستمائة قال ابنا ابو القاسم منصور بن عبد المنعم بن الفضل بن
احمد الصاعدي الفراوي قال ابنا ابو محمد عبد الجبار بن محمد بن
الخولاني قال ابنا الامام الحافظ *

الكـويـث الاول

اخبـرنـا ابو عبد الله الحافظ من احق بحسن الصحبة
قال امك قال ثم من قال امك قال ثم من قال ابوك الخ *

Three Sanads, dated A.H. 646, 708, 711, written on the copy of Kitāb al ‘Ādāb, are transcribed verbatim at the end of the present copy.

The present copy contains 4 Sanads granted to the traditionists who studied from it.

I. Dated, Damascus, A.H. 724, written by ‘Abdallāh (*d.* A.H. 737 = A.D. 1337), the author’s father. He says that he and his two sons, Aḥmad and Muḥammad, with a group of traditionists, studied from the present copy under Ayyūb bin Nī‘mah (*d.* A.H. 730 = A.D. 1330), who granted an Ijāza to all the students.

سمع جميع هذه الاربعين على الشيخ ابن الصبر ايوب بن نعمة
بن محمد بن نعمة المقدسي بقرأة كاتب السماع عبد الله
بن احمد بن المحب المقدسي ابنا احمد و محمد
وصح ذلك في يوم الجمعة ثامن عشر شهر ربيع الآخر سنة اربع و عشرين
و سبعمائة بـدكان المسمـع بدمشق و اجاز لهم *

II. Dated, Damascus, A.H. 730, written by ‘Abdallāh, the writer of the preceding Sanad. He says that a group of traditionists,

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shaiḥhs :—

- i. Ayyûb bin Ni'mah (*d.* A.H. 738 = A.D. 1338).
- ii. Abû Bakr bin Muḥammad bin 'Abdarrahmân (*d.* A.H. 738 = A.D. 1338).

سمع جميع هذا الأربعين على الشيخين المسندين الصالحين
ابن الصبر ايوب بن نعمة بن محمد بن نعمة المقدسي و عماد الدين
ابي بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسي
بقراءة كاتب السماع عبد الله بن احمد و ابنه عمر حاضر
و صح ذلك في يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثلثين
و سبعمائة جوار دمشق و اجاز لهم جميع ما يحوز له روايته الخ *

III. 'Umar bin 'Abdallâh (*d.* A.H. 781 = A.D. 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâr al Ḥadîṣ Ashrafiyah of Damascus in A.H. 778; and they were granted an Ijâza by him.

سمع جميع هذا الجزء من لفظي بسماعي فيه اصلا قراءة عليه و انا حاضر
على الشيخين المذكورين اعلا بسماع الاول و اجازة الثاني من المرديسي ...
سمعه ابنأى ابوبكر و يوسف و صح ذلك في يوم الاثنين سابع عشرين
جمادى الاولى سنة ثمان و سبعين و سبعمائة بسفح جبل قاسيون و اجزت لهم
كتبه عمر بن عبد الله بن احمد المحب المقدسي عفى الله تعالى عنهم
و لله الحمد و المنة *

IV. Sanad, dated Damascus, A.H. 873, written by Muḥammad bin Muḥammad al Khaḍarî (*d.* A.H. 894 = A.D. 1489). He says that, with a group of traditionists, he studied under 'Abdarrahmân bin Yûsuf at Ṭaḥḥân (*d.* A.H. 845 = A.D. 1441); and that an Ijâza was granted by him to all the students.

الحمد لله سمع هذه الأربعين على الشيخ الامام العالم المسند زين الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الكنبلى باجازته من الحافظ
ابى بكر محمد بن عبد الله بن احمد بن المحب بقراءة محمد بن

محمد بن عبد الله الخيضرى وهذا خطه عفى الله عنه الفاضل عذره الدين
علي بن سليمان بن احمد المرادوى وصح ذلك يوم الخميس حادي
وعشرين رجب سنة سبع وثلاثين وثمانمائة ... بسفح قاسيون و اجازلنا
المسمع *

A note on the title-page says that the MS. was in possession of Muḥammad bin Fahd al Makki, the author of *Al Mu'jam* (see Hand-list, No. 2429).

Fol. 121. IX. الأربعون *Al Arba'ûn*. An incomplete autograph copy of *Arba'ûn*. Only one fol. containing one Ḥadīṣ remains, the other foll. containing 39 Ḥadīṣ being wanting.

By Muḥammad bin Yahyâ بن يحيى محمد, the author of Treatise No. V, noticed above.

Foll. 125-132. X. الأربعون *Al Arba'ûn*. A collection of 40 Ḥadīṣ from Ṣaḥīḥ Muslim; see Lib. Cat., vol. v, part i, No. 188.

By an anonymous author. The following words in the Sanad, dated A. H. 668, quoted at the end of the present copy: وهذه الأربعون جميعها: (the 40 Ḥadīṣ of the present work are taken from the second volume of Ṣaḥīḥ Muslim, belonging to the Madrasah Diyâ'iyah), suggest that it was composed before A. H. 668. The present copy is defective for the want of a larger portion of the preface. It begins abruptly with the Isnâd, thus:—

قالوا ابناؤنا ابو اسحق ابراهيم بن عمر بن مضر بن فارس الواسطى
التاجر قرأه عليه و نحن نسمع بجامع دمشق بالغزالية منه قال انا ابو القاسم
منصور بن عبد المنعم بن عبد الله بن محمد الفراءى
الحديث الاول قال حدثنا يحيى بن يحيى قال قرأت على مالك عن نعيم
بن عبد الله عن ابي هريرة رضى الله قال قال رسول الله صلى الله عليه
وسلم على انقأ المدينة ملائكة لا يدخلها الطاعون والدجال الخ *

It appears, from Sanad No. X below, that Muḥammad bin Tuḡrul was the scribe and owner of the present copy.

Foll. 133-135^a contain copies of Sanads, dated A. H. 662, 665, 666, 668, written on the copy of Ṣaḥīḥ Muslim belonging to the Madrasah Diyâ'iyah of Damascus, from which the present 40 Ḥadīṣ are collected.

Foll. 135^b-137^b contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A.H. 717, and the last two A.H. 736.

I. A note, dated Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul aṣ Ṣairafī (*d.* A.H. 737 = A.D. 1337). He says that, with others, he studied the present treatise under Barzālī (*d.* A.H. 739 = A.D. 1339).

قرأت جميع هذه الأربعين على الشيخ الإمام الحافظ الأوحى البار
جمال الحفظ مؤرخ الشام عمدة المحدثين علم الدين مفيد الطالبين أبي
محمد القاسم بن محمد بن يوسف البرزالي وصح ذلك في يوم
الاثنين ثامن عشر سنة سبع وعشرة وسبع مائة عند قبر زكريا جوار دمشق
المكسوسة وكتب محمد بن طغرل الصيرفي *

II. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Mizzi (*d.* A.H. 742 = A.D. 1342). He says that he and Muḥammad bin Ṭuḡrul, the scribe, jointly studied from the present copy under Ḥasan bin Aḥmad bin Muẓaffar (*d.* A.H. 724 = A.D. 1324); and that an Ijâza was granted by Ḥasan to both of them.

سمع جميع هذا الأربعين ... على الشيخ الإمام العالم ... الحسن بن
أحمد بن مظفر الخطيربي بقراءة محمد بن طغرل ... وكتب السماع
محمد بن يوسف بن الذكي عبد الرحمن بن يوسف المزني
صح ذلك ... يوم الاثنين الثامن عشر رجب سنة سبع وعشرة وسبع مائة ...
والجاء لنا المسمع جميع ما يجوز له روايته

III. Dated, the Monastery Khâtûniyah of Damascus, A.H. 717, written by Muḥammad bin Ṭuḡrul, noticed in the above Sanad. He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A.H.; and that a joint Ijâza was granted by the same Ismâ'il to all the students.

قرأت جميع هذه الأربعين ... على الشيخ اسمعيل بن عيسى بن
مسعود بن هرون بن يوسف المقدسي فسمعه وصح ذلك سنة
سبع عشرة وسبع مائة بالخانقاه الخاتونية كتبه محمد بن طغرل *

IV. Dated, the Jâmi' Ashrafî of Damascus, A.H. 717, written by the same Muḥammad bin Ṭuḡrul. He says that he, and Barzālī

(*d. A.H. 739 = A.D. 1339*), and many others studied for the second time from the 29th Ḥaḍīṣ till the end under Muḥammad bin 'Imād, a traditionist of the 8th century A.H.; and they received an Ijāza from him.

سمع من اول الحديث التاسع و العشرين الى آخر الجزء على الشيخ
الجليل الاصيل العدل الرعي شمس الدين ابي عبد الله محمد بن العماد
سعد الله بن حامد بن عتبة القرشي بقراءة الامام ... القاسم بن
محمد بن يوسف ... البرزالي احمد بن شمس الدين محمد بن خضر بن
مسلم الكنفي و محمد بن طغرل المعروف بابن الصيرفي و هذا خطه
سنة سبع عشرة و سبعمائة بالجامع الاشرفي و اجاز لنا *

V. Dated, Damascus A.H. 717; written by Mizzi (*d. A.H. 742 = A.D. 1342*). He says that he and Muḥammad bin Tuḡrul, with a group of 6 scholars, studied under Sâlim bin 'Abdarrahmân (*d. A.H. 726 = A.D. 1326*); and that an Ijāza was granted to all the students.

سمع جميع هذه الاربعين على الشيخ الجليل ... سالم بن عبد
الرحمن بن عبد الله القلانسي الشافعي بقراءة الفقيه محمد بن طغرل
الصيرفي ... الجماعة السادة ... و كاتب السماع محمد بن يوسف بن
الذكي بن عبد الرحمن و اجاز لنا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 717; written by Muḥammad bin Tuḡrul, the writer of Sanad No. I. He says that, with a group of traditionists, he studied the treatise under Yûsuf * bin Muḥammad bin 'Uṣmân; and that an Ijāza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ يوسف بن محمد بن
عثمان بن السرخسي فسمعه سنة سبع عشرة و سبعمائة
و اجاز لنا جميع مايجوز له روايته كتبه محمد بن طغرل الصيرفي *

VII. Dated, the Manzil of Muḥammad bin 'Abdalmalik, close to the Madrasah 'Âdilîyâh, A.H. 717; written by Muḥammad bin Tuḡrul,

* Ibn Ḥajar, in *Ad Durar*, vol. ii, fol. 325, places Yûsuf's death in A.H. 711: but the present Sanad gives us every reason to hold that he was alive in A.H. 717.

the writer of Sanad No. I. He says that the present treatise was studied under Muḥammad bin 'Abdalmalik bin Ismâ'il bin 'Âdil (*d.* A.H. 727 = A.D. 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muḥammad bin 'Abdalmalik, viz., 'Alî and 'Abdalmalik; Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil; and many others. An Ijâza was granted by the same Muḥammad bin 'Abdalmalik to all the students.

سمع جميع هذه الاربعين ... على المولى السيد الاجل الغازي المجاهد
العضد النصير الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابي
المعالى محمد بن المولى الملك السعيد فتح الدين ابي محمد عبد
الملك بن السلطان الماك الصالح عماد الدين ابي القداء اسمعيل بن
السلطان الملك العادل سيف الدين ابي بكر محمد بن ايوب بن شادي
اعز الله نصره و رفع قدره ... بسماعه لجميع الصحيح من ابن عبد الدائم
بسندة بقرأة الامام ... القاسم بن محمد بن يوسف البرزالي ولدا المسمع
على في الخامسة و عبد الملك في الثالثة و مظفر الدين ابو العباس
احمد بن الملك المغيث فتح الدين عمر بن الملك الفائز ابراهيم بن
السلطان الملك العادل ابي بكر بن ايوب و ذلك في يوم
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمزل المسمع
جوار المدرسة العادلية و اجاز للجماعة السامعين جميع ما يجوز له روايته *

VIII. Dated, the Manzil of 'Alî bin Muḥammad, north of the Jâmi' Masjid of Damascus, A.H. 717; written by Muhammad bin Tuḡrul. He says that he and Aḥmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Alî bin Muḥammad bin 'Umar (*d.* A.H. 729 = A.D. 1329). An Ijâza was granted by him to all the students.

قرأت جميع هذه الاربعين على الشيخ الامام علي بن العدل
عماد الدين ابي عبد الله محمد بن عمر بن عبد الرحمن بن عبد الواحد بن
محمد بن مسلم بن الحسن بن عبد الله بن محمد الازدي الدمشقي

الشافعي فسمع حفيده حسن بن شهاب الدين ابى القسم عبد الله و مظفر الدين ابو العباس احمد بن فتح الدين عمر بن الملك الفائز بن الملك العدل و صارم الدين ابراهيم و صح ذلك و ثبت في يوم الخميس الثامن و العشرين من شهر رجب سبع و عشرة و سبعمائة بمفزل المسمع شمالي جامع دمشق المحروسة و اجازلنا ما يحوز له روايته كتبه محمد بن طغرل بن عبد الله الصيرفي *

IX. Dated, the Mosque of Al Malik al Qahir of Damascus, A.H. 717, written by Muḥammad bin Tuḡrul. He says that he and Muḥammad bin Jamāladdin (the Imām of the *Khâtûniyah* Monastery of Damascus, and a scholar of the 8th century A.H.), with some others, studied the present treatise under *Shaikh* Aḥmad bin Abi Bakr bin Muḥammad bin Tarkhân (d. A.H. 736 = A.D. 1336), who granted an *Ijâza* to all the students.

سمع جميع هذا الجزء على الشيخ الاجل الاصيل العدل تقى الدين ابى العباس احمد بن ابى بكر بن محمد بن طرخان بن ابى الحسن الدمشقي الصالحى بسماعه من ابن عبد الدائم و محمد بن جمال الدين عبد الرحمن بن علاء الدين على الكففي امام الخاتونية و محمد بن طغرل بقرأته و هذا خطه و صح ذلك في يوم الاثنين التاسع و عشرين ذي القعدة سنة سبع عشرة و سبعمائة بمسجد الملك القاهر و اجازلنا جميع مرويته *

X. Dated, the Monastery of Damascus, A.H. 736. Written by Ḥusain bin 'Umar (d. A.H. 779 = A.D. 1379), a traditionist of Damascus and the owner of the copy of *Al Mashikhat*, No. 322 above. He says that he and Muḥammad bin Tuḡrul as *Sairafî*, the scribe and owner of the present copy, with a group of scholars, jointly studied under 'Alâaddin Abû'l Ḥasan 'Ali bin Abî al Ma'âlî (d. A.H. 737 = A.D. 1337). The same 'Alâaddin granted an *Ijâza* to all the students.

سمع جميع هذه الأربعين ... على الشيخ المقرئ علاء الدين ابى الحسن علي بن ابى المعالى بن خضر التنوخى ... بقرأة صاحبها و كاتبها الشيخ المحدث ناصر الدين ابى المعالي محمد بن

طغرل الصيرفي ... الجماعة ... و كاتب السماع الحسين بن عمر بن حبيب الدمشقي و صح ذلك وثبت في يوم الثلاثاء ثاني عشر ذي الحجة سنة ست و ثلثين و سبعمائة بخانقاه خاتونية و اجاز لهم *

XI. Dated, the Madrasah of Sharafaddîn of Halab, A.H. 736, written by Muḥammad bin Tuḡrul. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two Shaikhs, who granted an Ijâza to all the students :—

(i) Muḥammad bin Ṣâlih, a traditionist of the 8th century A.H.

(ii) 'Alî bin 'Alî bin Ibrâhîm (d. A.H. 740 = A.D. 1340).

سمع جميع هذه الاربعين ... على الشيخين الفضلين ... ابي عبد الله محمد بن عفيف الدين بن صالح بن ابي العلاء بن ابي محمد بن صالح بن محمود الاسدي الجيلي والقاضي علاء الدين ابي الحسن على بن على بن ابراهيم ... الانصاري بقرأة كاتب السماع محمد بن طغرل الصيرفي ... سنة ست و ثلثين و سبعمائة بمدرسة شرف الدين ابن العجمي بمدينة حلب و اجازنا جميع مروياته *

Foll. 138-139. XI*. الجزء فيه من حديث يحيى بن محمد بن ماعد. Al Juz' fîhi min Ḥadîṣ Yahyâ bin Muḥammad bin Ṣâ'id. Contains the four Ḥadîṣ narrated by Yahyâ bin Muḥammad bin Ṣâ'id, a prominent traditionist, who died in A.H. 318 = A.D. 930; see Ḥuffâz, vol. ii, p. 337.

Beginning :—

اخبرنا الشيخ الجليل المسند عز الدين عبد العزيز بن عبد المنعم ابن الفضل الحاراني قرأة عليه وانا اسمع في سنة احدى و ثمانين و ستمائة فقال (رسول الله) يا ايها الناس ان هذا من غنائمكم فادوا الخيط والمخيوط و ما دون ذلك و ما فوق ذلك فان الغلول عار على اهله يوم القيمة الخ *

Foll. 140-145. XI^b. الجزء فيه من حديث أبي الربيع Al Juz' fihi min Ḥaḍiṣ Abī ar Rabi'. A collection of 45 Ḥaḍiṣ from a work on Ḥaḍiṣ by Abū Rabi' Sulaimān bin Dā'ūd (d. A.H. 234 = A.D. 848). For Sulaiman's life, see Ḥuffāz vol. ii, p. 53.

Beginning:—

ثنا ابو الربيع سليمان بن داؤد الزهرى العنكي ثنا ابن المبارك عن
محمد بن يسار عن قتادة قل للمؤمنين يغضو من ابصارهم قال عما لا يحل
لهم و يحفظوا فروجهم عما لا يحل لهم *

At the end of the present copy are reproduced 18 notes, dated A.H. 465, 465, 525, 526, 531, 532, 584, 595, 596, 597, 598, 556, 553, 557, 681, 681, 683, 685, made by traditionists on the original copies of the works on Ḥaḍiṣ of Yaḥyā and Sulaimān, referred to above.

The present copy also contains three original Sanads, dated A.H. 701, 735, 733, written by 'Abdallāh (d. A.H. 737 = A.D. 1337), Mizzi (d. A.H. 742 = A.D. 1342), the author of Tuḥfa (see Lib. Cat., vol. v, part i, No. 229), and Barzālī (d. A.H. 739 = A.D. 1339), the author of Treatise No. III above, respectively.

Foll. 151-171. XII. الاربعون Al Arba'ūn. A collection of 40 Ḥaḍiṣ from the 40 most well-known Shaikhs of Ibn Taimiyah (d. A.H. 728 = A.D. 1328), see treatise No. I above.

By Amīnaddīn Muḥammad bin Ibrāhīm al Wānī امين الدين الواني محمد بن ابراهيم الواني (d. A.H. 735 = A.D. 1335), the author of treatise No. II above.

A note on the title-page, which runs thus: اربعون حديثاً مخرجة عن كبار مشيخة احمد بن عبد الحليم بن تيمية العراقي تخريج المحدث العافظ امين الدين محمد بن ابراهيم الواني tells us that Amīnaddīn composed the present work for Ibn Taimiyah, referred to above, under whom the present copy was studied by several traditionists; see Sanads

Nos. I and II, described below.

Beginning:—

الحمد لله و نستعينه و نشهده و نستغفر من شرور انفسنا و من سيئات
اعمالنا من يهده الله فلا مضل له و من يضلله فلا هادي له و اشهد ان لا اله
الا الله وحده لا شريك له و اشهدان محمدا عبده و رسوله ... الحديث الاول
اخبرنا الا امام احمد بن عبد الدائم ... المقدسى قراءة عليه و انا اسمع سنة
سبع وستين و ستمائة قال خرج رسول الله صلى الله عليه
وسلم و اصحابه فاحرمنا بالحج ... رواه النسائي و ابن ماجه ... مولدة في

صفر سنة خمس و سعين و خمسمائة و توفي يوم الاثنين رجب سنة ثمان
و ستين *

The date of the birth and death of each of the 40 *Shaikhs*, and a reference to the work in which the *Ḥadīṣ* is found, are noted below each *Ḥadīṣ*.

The present copy contains the following 6 Sanads, dated A.H. 721, 724, 793, 837, 838, 838.

I. Dated, the *Dâr al Ḥadīṣ Sakrīyah* of Damascus, A.H. 721, written by Muḥammad bin Ibrâhîm al Wanî, the author of the treatise. He says that he and Dahabî (*d.* A.H. 748 = A.D. 1348), the author of treatise No. VI above, with some others, studied the present MS. under Ibn Taimīyah, who granted an *Ijâza* to all the students.

سمع هذا الجزء على المخرج له سيدنا و شيخنا أبى
العباس احمد بن الشيخ ... بن عبد الحكيم ... بن عبد الله بن محمد بن
تيمية الكراني فسخ الله تعالى في مدته بسماعه من شيخه بقرأة الشيخ
... شمس الدين عبد الله بن احمد بن عثمان الذهبي السادة
و محمد بن ابراهيم بن محمد بن احمد الواني وهذا خطه سنة
احدى و عشرون و سبعمائة بدر الحديث السكرية بدمشق و اجازلنا ما
يجوز له روايته *

II. Dated, the *Dâr al Ḥadīṣ Sakrīyah* of Damascus, A.H. 724, written by Muḥammad bin Râfi' (*d.* A.H. 774 = A.D. 1374; see Brock., vol. ii, p. 33). He, with a group of traditionists, such as 'Abdallâh bin Aḥmad (*d.* A.H. 737 = A.D. 1337), Ṣawâb bin 'Abdallâh (*d.* A.H. 726 = A.D. 1326), a friend of Ibn Taimīyah, and many others, studied the present MS. under Ibn Taimīyah, who granted an *Ijâza* to all the students.

سمع جميع هذا الجزء على من خرج له شيخنا الامام
ابو العباس احمد بن عبد الحكيم بن عبد السلام بن عبد الله
بن تيمية الكراني مد الله في عمره ... بقرأة الامام عبد الله بن احمد بن
عبد الله المقدسي و صاحبه الطواشي ... و كاتب السماع
محمد بن رافع بن أبى محمد بن محمد السلامي عام اربعة

و عشرين و سبعمائة بدار الحديث السكونية بدمشق و اجاز لهم ما يرويه و تلفظ بذلك *

III. Dated, the Qâsiyûn of Damascus, A.H. 793. The writer of the Sanad, who does not reveal his name, says that Khaṭīb Ḥanbal bin Muḥammad, with five other traditionists, studied the work under Aḥmad bin 'Imâd al Maqdisî (*d.* A.H. 798 = A.D. 1398), who granted an Ijâza to the students attending the sitting.

الحمد لله سمع جميع هذا الجزء و فيه اربعون حديثا خرجها ابن الوائي الشيخ الاسلام ابي العباس احمد بن تيمية عن كبار مشائخه على المسند شهاب الدين احمد بن العمداد ابى بكر بن العز ... المقدسي ... بقرأة الامام الخطيب حنبل بن محمد بن محمد بن محمد الالفسي ... و صح ذلك يوم السبت سابع عشرين صفر سنة سبع و تسعين و سبعمائة بمنزل المسمع بسفح قاسيون ظاهر دمشق و اجاز لهم *

IV. Dated, Damascus, A.H. 837, written by Muḥammad bin Abi Bakr bin Ruzain, a traditionist of the 9th century A.H. He says that, when he and his two brothers ('Abdalwahhâb and Aḥmad) were studying from the present copy under their elder brother, 'Abdallâh, Muḥammad bin Khaiḍarî (*d.* A.H. 894 = A.D. 1489) and some others joined the sitting.

الحمد لله قرأت جميعه على اخي ابي محمد عبد الله بن ابي بكر بن عبد الرحمن ... فسمعه اخوه ابو بكر عبد الوهاب و ابو الخير احمد و الفضل ابو الخير محمد بن محمد بن عبد الله الخيضرى و صح ذلك و ثبت يوم الثلاثاء سادس عشر شوال سنة سبع و ثلثين و سبعمائة ... و اجاز و كتب محمد بن ابى بكر بن رزين *

V. Dated, the house of 'Abdarrahmân bin Abî Bakr of Damascus, A.H. 837, written by Muḥammad 'Umar bin Fahd al Makkî (*d.* A.H. 885 = A.D. 1480), the author of *Al Mu'jam*; see Hand-list, No. 2429. He says that he and Aḥmad bin 'Abdallaṭîf (*d.* A.H. 841 = A.D. 1440), with a group of scholars, studied from the present copy under 'Abdarrahmân bin Abî Bakr (*d.* A.H. 838 = A.D. 1437), who granted an Ijâza to all the students. .

الحمد سمع جميع هذا الاربعين على الاصيل زين الدين ابى الفرج
 عبد الرحمن بن القاضي عماد الدين ابى بكر القاضي زين الدين عبد الرحمن
 بن ابى بكر محمد بن احمد بن القاضي تقي الدين سليمان بن عمر بن حمزة
 القرشي العمري المقدسي الصالحى ... بقراءة الفاضل شهاب الدين ابى
 العباس احمد بن عبد اللطيف بن موسى بن عميرة المخزومي
 و كاتب هذه الا سطر محمد المدعو عمر بن فهد بن محمد بن ابى الخير
 بن مخلد المكي سنة سبع و ثلاثين و سبعمائة بمنزل المسمع ...
 و اجاز لكل منا جميع ما يجوز له روايته *

VI. Dated, Damascus, A.H. 738, written by Muḥammad al Khaidari (d. A.H. 894 = A.D. 1489). He says that he studied the work under Shaiikh 'Abdarrahmān mentioned above, who granted an Ijāza to him.

الحمد لله قرأت جميع هذه الاربعين على الشيخ زين الدين عبد الرحمن
 بن القاضي عماد الدين ابى بكر بن عبد الرحمن المقدسي
 و صح فى يوم الثلاثاء رابع المحرم سنة ثمان و ثلثين و سبعمائة و اجاز لي
 غير مرة *

SUPPLEMENT*

No. 463.

foll. 272 ; lines 15 ; size $9\frac{1}{2} \times 6$; 7×4 .

الموطأ

AL MUWATTA'.

A work on Ḥaḍīṣ, looked upon by the Sunnis as the only work on Ṣaḥīḥ Ḥaḍīṣ before the composition of their six canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 129-222), and according to some (see *ibid.* Nos. 207, 223, 224), itself one of the six canonical collections in place of Ibn Mâja (*ibid.*, No. 221).

Author :—Abū 'Abdallâh Mâlik bin Anas al Aṣḥabî أبو عبد الله مالك بن أنس الأصبحي (*d.* A.H. 179 = A.D. 795). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, No. 121.

Scribe : عبد الرحمن.

Written in fair Naskḥ. Dated, 'Ālamganj (a Maḥallâh in Patna City), A.H. 1264.

The present copy, with many other MSS., was purchased for the Library in A.D. 1921.

No. 464.

foll. 519 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجامع الصحيح

AL JÂMI' AṢ ṢAḤÎḤ.

A beautiful copy of Al Jâmi', the first of the Sunni canonical collections of traditions, presented to the Library by Khân Bahâdur Shâh Muḥammad Kamâl of Patna in 1916, divided into two volumes

* This supplement contains particulars of recently acquired MSS. on Ḥaḍīṣ and others, omitted in the first volume for want of a regular list of MSS. in the Library at that time.

VOLUME I.

It begins like the copy (No. 129) noticed in vol. v, part i, and contains a frontispiece.

Author: Muḥammad bin Ismâ'îl al Bukhârî محمد بن اسمعيل البخاري (*d.* A.H. 256 = A.D. 870). For other particulars of the work and the author, see Lib. Cat., vol. v, part i, Nos. 129-187.

No. 465.

fol. 393 ; lines 24 ; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

VOLUME II.

Continuation of the preceding volume.

Both the volumes are written in good Naskh. Not dated; apparently 9th century A.H.

No. 466.

fol. 332 ; lines 27 : size $13 \times 11\frac{1}{2}$; 10×9 .

مودة القاري

‘UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes ; presented to the Library by Maulavi Sayyid ‘Abdalmajîd of Tirighat, Patna, in 1914.

By Badraddîn Abû Muḥammad Maḥmûd al ‘Ainî بدر الدين ابو العيني محمد محمود العيني (*d.* A.H. 855 = A.D. 1451).

For other particulars about the author and a description of the work, see Lib. Cat., vol. v, part i, Nos. 166-167.

VOLUME I.

Beginning :—

الحمد لله اوضح وجوه معالم الدين الخ .

The present volume ends with a commentary on the Chapter
هل يفيض من اللبن .

No. 467.

fol. 328 ; lines 27 ; size $13 \times 11\frac{1}{2}$; 10×9 .

VOLUME II.

Continuation of the above volume, ending with a commentary on the Chapter *استيذان المرأة زوجها بالخروج الى المسجد*.

No. 468.

fol. 346 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME III.

Continuation of the above, ending with a commentary on a portion of the Chapter *باب فرض عواقيت الحج والعمرة*.

No. 469.

fol. 345 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME IV.

Continuation of the above, ending with a commentary on the Chapter *وكالة الامين*. The transcription of the above four volumes was completed in A.H. 1307.

No. 470.

fol. 386 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME V.

Continuation of the above, ending with a commentary on the Chapter *قول الله تعالى واذ قال ربك اني جاعل في الارض خليفة*.

No. 471.

fol. 329 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VI.

Continuation of the above, ending with a commentary on the Chapter *ثم غزى النبي صلى الله عليه وسلم غزوة الخ*.

No. 472.

fol. 402 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VII.

Continuation of the above, ending with a commentary on the Chapter *تداوى الرجل المرأة و المرأة الرجل*.

No. 473.

fol. 405 ; lines 27 ; size 13×11 ; 10×9 .

VOLUME VIII.

Continuation of the above, ending with a commentary on the last Chapter of *Bukhârî*. The transcription of the last four volumes was completed in A.H. 1307.

Written in fair *Naskh*.

No. 474.

fol. 351 ; lines 23 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

الجلد الاول من الخير الجارى

AL JILD AL AWWAL MIN AL KHAIR
AL JÂRÎ.

The first volume of *Al Khair Al Jârî*, a rare commentary on *Bukhârî* (see *Lib. Cat.*, vol. v, part i, Nos. 129-149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points.

By *Muḥammad Ya'qûb al Banbânî* محمد يعقوب البنباني, a recognized scholar of the 11th century A.H., well versed in philology, tradition, theology, and jurisprudence. For two other compositions of the author, see *Hand-list*, Nos. 1154, 2767.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الا تمان الا كلملان على سيد المرسلين الخ *

A complete copy of the work, in three volumes, is noticed in *Râmpûr Library*, Nos. 129-31.

Written in fair *Naskh*. Not dated; apparently 11th century

No. 475.

fol. 94 ; lines 11 ; size $10 \times 6\frac{1}{2}$; 7×4 .

القطعة من الصحيح المسلم

AL QIṬ'AT MIN AṢ ṢAḤIḤ AL MUSLIM.

A fragment of Al Jâmi' by Muslim (*d.* A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, Nos. 188-191. The present fragment corresponds with fol. 1-30 of No. 188. It was written for the Royal Library of Iskandar bin Bahlûl (A.H. 894-922 = A.D. 1483-1516), the second King of the Lodi dynasty (see Lane-Poole, p. 300), as appears from the following note on the title page, written in gold within an illuminated space : برسم خزانة الكتب السلطان العادل الفاضل الكامل المعجمد في سبيل الله ابي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و خلانته .

The present copy begins with the Isnâd, thus. —

به نستعين و لاحول ولا قوة الا بالله العلي العظيم اخبرنا قراءة عليه الشيخ الامام الوالد ابو الخير بن منصور رحمه الله قال انا الشيخ الفقيه الامام شرف الدين ابو بكر احمد السراجي رحمه الله قراءة عليه و سماعا في الحرم الشريف سنة خمس و ثلثين و ستمائة بباب الندوة يقول سمعت مسلم بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ *

It ends with the Chapter النار عليه وجب عليه النار .

Written in beautiful Naskh. Not dated ; apparently written within the years A.H. 894-922.

No. 476.

fol. 79 ; lines 21 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

لوامع الانوار

LAWÂMI' AL ANWÂR.

A beautiful copy of the versified abridgment of Mashâriq Al Anwâr (see Lib. Cat., vol. v, part i, No. 270) by Qâḍî 'Iyâḍ (*d.* A.H. 544 = A.D. 1144). The present abridgment contains 3,000 verses.

By Muḥammad bin Muḥammad al Baladî al Maṣālî بن محمد البلدي الموصلي, a known scholar and traditionist of Damascus, who was born in A.H. 699 = A.D. 1299. He worked as a Khatîb of Jâmi' Amawî of Damascus for a considerable time. • He was also known

as a scribe of excellent and beautiful hand. He transcribed a number of works, and died in A.H. 774 = A.D. 1273. See Ad Durar, vol. ii, fol. 473; Brock., vol. ii, p. 25.

Beginning :—

قال محمد فتى محمد الشافعي الموصلي البلد
الحمد لله على نعمائه حمدا يذوق المسك من ارجائه

The following verses of the author, quoted at the end, give the date of composition as A.H. 745.

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
خامس شهر شوال سنة خمس و اربعين مع سبعمائنه

The copy contains a frontispiece. For other copies of the work, see Berlin, No. 10166; Goth., No. 588; Eскур., No. 476.

Written in Naskh. Dated, A.H. 1098.

No. 477.

foll. 143; lines 21; size 10 x 8; 8 x 5.

الجند الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (d. A.H. 275 = A.D. 838). See Lib. Cat., vol. v, part i, Nos. 208-209.

By Abû Sulaimân Hamd bin Muḥammad bin Ibrâhîm al Khaṭṭâbî al Bustî أبو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (d. A.H. 388 = A.D. 998). See, for his life, Lib. Cat., vol. v, part i, No. 150.

Beginning :—

الحمد لله الذي هدانا لدينه و اكرمنا لسنته *

The present volume ends with the commentary on the Chapter القنوت. For other copies of the work, see Brock., vol. i, p. 161; India Office, No. 1038; Alger., No. 1274; A. S., No. 582.

Written in Naskh. Dated, A.H. 1292.

No. 478.

foll. 450 ; lines 25 ; size 10 × 7 ; 7 × 4.

الجامع للترمذي

AL JÂMI' LI AT TURMÛDÎ.

A complete copy of Al Jâmi' by Abû 'Îsa Muḥammad bin 'Îsa at Turmûdî أبو عيسى محمد بن عيسى الترمذي (d. A.H. 279 = A.D. 820). For other copies, see Lib. Cat., vol. v, part i, Nos. 210-214.

Written in good Naskh. Dated, A.H. 1198. It was presented to the Library by Khan Bahâdur Shâh Muḥammad Kamâl of Patna, in 1916.

No. 479.

foll. 201 ; lines 22 ; size 9 × 6½ ; 6½ × 4.

من لا يحضره الفقيه

MAN LÂ YAḤḌURUḤU AL FAQÎH.

The second of the four Shî'a canonical collections.

Author : Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî أبو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي (d. A.H. 381 = A.D. 991).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 263-265.

Written in good Naskh. Not dated ; apparently 11th century, A.H.

The present MS. was presented to the Library by Khurshid Nawwâb of Patna.

No. 480.

foll. 342 ; lines 24 ; size 11½ × 6½ ; 8 × 4.

التهذيب

AL TAHDÎB.

The third of the Shî'a canonical collections of traditions.

Author : Abû Ja'far Muḥammad bin Ḥasan at Tûsî أبو جعفر محمد بن الحسن الطوسي (d. A.H. 460 = A.D. 1068).

For other copies of the work and the author's life, see Lib. Cat., vol. v, part i, Nos. 266-68.

Some foll. at the beginning of the present copy are hopelessly damaged and worm-eaten.

Written in Naskh. Dated, A.H. 1050.

AL MASÂNÎD*

No. 481.

foll. 259 ; lines 20 ; size 8 × 6 ; 7 × 5.

مسند أبي عوانه

MUSNADU ABÎ 'UWÂNÂH.

The first volume and the first fol. of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Ḥadīṣ in the present work from Al Jâmi' by Muslim bin Ḥajjāj (*d.* A.H. 231 = A.D. 875 ; see Lib. Cat., vol. v, part i, No. 188). The work is divided into several Kitâbs, which are sub-divided into Babs ; and each Bâb is again subdivided into several Biyâns and Şifâts. The present copy contains the three following Kitâbs : (i) كتاب الايمان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No. 482 below.

Author : Ya'qûb bin Ishâq bin Yazîd يعقوب بن اسحاق بن يزيد, com-

* Al Masânîd generally applies to a work containing a collection of Musnad Ḥadīṣ, arranged separately under each Şahâbî (companion of the Prophet) from whom the Ḥadīṣ is transmitted. See Bustân al Muḥaddiṣîn, fol. 236, where it is described thus :—

اگر بر صحابه ترتیب دهند مثلاً روایات ابوبکر صدیق را جدا نویسند و روایات

عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Ḥadīṣ, in which the above-mentioned arrangement is not adhered to ; see, for example, Musnad, No. 481 above, and Musnad ad Dârimî (Lib. Cat., vol. v, part i, No. 253). Musnad Abî Da'ûd at Tayâlasî (Lib. Cat., vol. v, part i, No. 241) is generally supposed to be the first work on the subject.

monly called Abu 'Uwânah (أبو عوانه), one of the greatest authorities of his age in Ḥadīṣ and Shâfi'î jurisprudence. He studied Ḥadīṣ under Yûnus bin 'Abdal 'Alâ (d. A.H. 264 = A.D. 878) and some others; and attended lectures on jurisprudence under Muzanî (d. A.H. 284 = A.D. 878) and Rabî' (d. A.H. 270 = A.D. 884), the pupils of Imâm Shâfi'î (d. A.H. 204 = A.D. 820). He was the first scholar to introduce the Shâfi'î jurisprudence and Shâfi'î's compositions into Isfîrâ'in.

Tabarânî (d. A.H. 360 = A.D. 971), the author of *Al Ma'âjim* (see No. 319, above), transmitted Ḥadīṣ on his authority. Brock., vol. i, p. 161, mentions the author's death in A.H. 310 = A.D. 925; but Hâkim (d. A.H. 405 = A.D. 1014), on the authority of Abu 'Uwânah, and Dahabî, in *Huffâz*, vol. iii, p. 2, say that the author died in A.H. 316.

Foll. 1-258; the first volume. It is defective at the beginning, and begins abruptly thus:—

رسول الله صلى الله عليه وسلم ... بيان الأعمال والفرائض إذا أداها
بالقول والعمل دخل الجنة ... حدثنا أحمد بن سنان
عن أنس بن مالك قال نبينا في القرآن أن نسأل رسول الله صلى الله عليه
وسلم من شيء فكان يعجبنا أن يجيب العاقل من أهل البادية *

The colophon quoted below tells us that the present copy was transcribed in A.H. 615.

آخر السفر الاول من مسند ابي عوانة رضى الله عنه و يتلوه انشاء الله
فى الذى يليه ان النبى صلى الله صلى فى الكسوف ثمان ركعات و اربع
سجعات كتبه ... عبد الرحيم بن عبد الخالق الشافعي
و ذلك فى خامس و عشرين سنة خمس و عشر و ستمائة *

The present copy has the following two notes at the end.

I. Muhammad bin Yûsuf al Barzâlî, * in an autograph note, tells

* Dahabî, in *Huffâz*, vol. iv, p. 215, and Ya'fi'î, in *Mir'ât al Janân*, fol. 460, mention Barzâlî's death in A.H. 663 و ستمائة و ستين; but this date must be rejected in the face of the fact mentioned even by Dahabî, in *Huffâz*, vol. iv, p. 295, and by Ibn Hajar, in *Ad Durar*, vol. ii, fol. 147, that his son, Qâsim, was born in A.H. 665. Ibn Hajar further quotes Qasim's statement that he studied under his father in A.H. 673, which gives us reason to hold that Barzâlî died after A.H. 673. Muḥammad Barzâlî, besides being a prominent traditionist of his age, was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed *Târikhu Ibn 'Asakiz*, a well-known biographical work in 80 volumes, of which two

us that the present copy was compared with the original copy belonging to Diyâ'addin Muḥammad bin 'Abdalwâhid, (d. A.H. 643 = A.D. 1243), the founder of Madrasah Diyâ'iyyah of Damascus.

بلغت المعارضة باصل الضياء ابي عبد الله محمد بن عبد الواحد المقدسي و منه كان النفل و سعه جماعة حين المعارضة و اسمائهم على الاصل و كتب محمد بن يوسف البرزالي *

II. One Ismâ'il bin Ibrâhîm, in the following autograph note, says that, in A.H. 696, he studied the work from the present copy under Kamâladdin Muḥammad, the son of the famous author, 'Umar bin Fârid (d. A.H. 632 = A.D. 1232).

بلغت قراءة من باب الاباحة الى آخر هذا المجلد على الشيخ كمال الدين محمد بن الاديبي بن علي بن فارض بحق اجازته من الشيخين ابي بكر النعيم بن عبد الله بن عمر الصفار و ابي المظفر عبد الرحيم بن سعد بن عبد الكريم السمعاني و ذلك في مجالس سنة ست و تسعين و ستمائة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Maḥmûd bin 'Ali * (d. A.H. 799 = A.D. 1399), the Royal tutor (استاذ دار العالي) of Az Zâhir, the King of Egypt, to a Madrasah founded by the said Maḥmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus :—

جميع هذه المجلدة من مسد ابي عوانة و ما بعدها من المجلدات ذالك sic الذين ينفقون به على الوجه الشرعي و جعل مقرة لخزانة النصر sic و ذالك بمدرسة sic بقاهرة المحروسة و شرط الواقف ان لا يخرج ذلك sic من المدرسة المذكورة *

volumes, dated A.H. 614, 615, are found in our Library. See Hand-list, Nos. 2470-71.

* This Maḥmûd, as mentioned by Ibn Ḥajar, in Ad Durar, vol. ii, fol. 580, was a scholar and one of the most wealthy men of Cairo; and for a considerable time, he was the tutor of the Royal house of Az Zâhir, the king of Egypt. He founded a Madrasah in Cairo, near the باب زويلة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (d. A.H. 733 = A.D. 1333) purchased by him. ☞

The second Waqfnāma runs thus :—

الحمد لله رب العالمين وقف ... الاشرف العالي الجمالى محمود استاذ
دار العالي الملك الظاهري اعز الله بالصالحات جميع هذه المجلدة وما
قبلها وما بعدها من المجلدات من مسند ابي عوانة وفقاً شرعياً على طلبه
العلم الذين يذتفعون به على الوجه الشرعي وجعل مقرة بمدرسة النبي
بها ... و شرط الواقف ان لا يخرج من المدرسة المذكورة
وجعل النظر في ذاك لنفسه ايام حياته و بعده امن sic النظر بمدرسة ...
جعل ان يزيده في شط sic دون غيره ... سنة سبع وتسعين و سبعةائة *

Fol. 259; the first fol. of the 2nd volume. Begins with the Isnād, thus :—

اخبرنا الامام العالم مفتي خراسان ابوبكر القسم بن ابي سعد بن
عمر العصار رحمه الله بقرا تي عليه بالمدرسة الشرقية بشاذياخ في سنة ثمان
وتسع و ستمائة قلت له اخبركم ابو الاسعد هبة الله بن عبد الواحد بن
عبد الكريم بن هوازن القيشري رحمه الله قل انا ابو محمد عبد الحميد بن
عبد الرحمن البكيري ح و اخبرنا ابو المظفر عبد الرحيم بن ابي سعد
بن عبد الكريم بن محمد السمعاني قراءة عليه و انا اسمع بمرو سنة ثمان
و ستمائة قل ابو البركات عبد الله بن محمد الفضل بن احمد القراوي قراءة عليه
بفيسابور بمدرسة ابي نصر بن ابي الخبير قل ابنا ابو عمر عثمان بن محمد
بن عبد الله المحمى قراءة عليه قال ابنا ابو نعيم عبد الملك بن الحسن
الاسفرائيني قال انا ابو عوانة يعقوب بن اسحاق الحافظ الاسفرائيني رحمهم الله
... ان النبي صلى الله عليه وسلم صلى الكسوف ثمان ركعات و اربع
سجعات في ركعتين الخ *

The only mention of a complete copy of the work is in Köpr., Nos. 401-406.

The present valuable copy was purchased for the Library in 1916 by Mr. Abū'l Hasan Khān, the late Librarian and brother of the Founder.

Beginning :—

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
 الايمان الاكملان على محمد المصطفى و آله و اصحابه اجمعين اما بعد فهذه
 اربعون حديثاً جمعت ابتغاء مرضات الله الكريم و هو الهادي الى الصراط
 المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا
 عبده و رسوله و اقام الصلوة و ايتاء الزكوة و صوم رمضان و الحج النحر *

Written in beautiful Naskh. Not dated ; apparently 13th century A.H.

Scribe : مصطفى خان

THE END.

ADDITIONS AND CORRECTIONS

VOL. V. PART I.

Preface.

Page vi, Line 19. Read the line omitting No. 245.
 „ vii. „ 25. Read 207 for 227.

Page	4.	Line	9.	Read	Munâwî	for	Manâwî.
„	5,	„	32	„	Waliallâh	„	Waliallah.
„	12,	„	27.	„	Vol. II	„	Vol. III.
„	15,	„	26	„	Ishâq	„	Ishâq.
„	40,	„	5.	„	Shuhba	„	Shahba.
„	44,	„	2.	„	Jâmi'	„	Jami.
„	45,	„	19.	„	'Abdalbâsit	„	Abdalbasit.
„	48,	„	14.	„	Şûfism	„	Sufism.
„	50,	„	15.	„	Qâmûs	„	Qamûs.
„	58,	„	6.	„	788	„	888.
„	58,	„	11.	„	790	„	890.
„	67,	„	14.	„	'Abdallâh	„	'Abdallah.
„	71,	„	2.	„	Qabs	„	Qabr.
„	75,	„	27.	„	Nawawî	„	Namawî.
„	78,	„	10.	„	Şaḥiḥ	„	Şaḥiḥ.
„	84,	„	12.	„	683	„	618.
„	87,	„	1.	„	Şa'âlîbî	„	Sa'âlîbî.
„	87,	„	11.	„	Qâdî	„	Qâdî.
„	87,	„	11.	„	'Iyâḍ	„	Iyâḍ.
„	89,	„	22.	„	Abû'l	„	Abû'al.
„	90,	„	16.	„	Ḍahabî	„	Ḍahabî.
„	91,	„	14.	„	Janân	„	Jinân
„	93,	„	28.	„	الصَّحَاب	„	الصَّحَاب.
„	104,	„	13.	„	الْفَضَائِل	„	العَصَائِل.
„	106,	„	9.	„	Shî'i	„	Shî'i

Page 110, Line 21.	Read Sabtî	for Şabtî.
„ 113, „ 2.	„ Mashâikh	„ Mashûikhs.
„ 118, „ 3.	„ Jâmi'	„ Jamî.
„ 119, „ 22.	„ „	„ „
„ 121, „ 3.	„ „	„ „
„ 122, „ 24.	„ Hîjâz	„ Hifâz.
„ 131, „ 21.	„ Maşil	„ Maşal.
„ 131, „ 26.	„ „	„ „
„ 132, „ 34.	„ A.H. 535 = A.D. 1140	for A.H. 513 = A.D. 1119.
„ 133, „ 7.	„ Muwatî'a	for Muwatî.
„ 134, „ 9.	„ A.H. 975 = A.D. 1665	for A.H. 977 = A.D. 1669.
„ 136, „ 24.	„ امجد	for اجد.
„ 136, „ 28.	„ لى	„ لى.
„ 151, „ 17.	„ Harawî	„ Hirawî.
„ 151, „ 20.	„ Harât	„ Hirât.
„ 152, „ 22.	„ Masnad	„ Musnad.
„ 152, „ 31.	„ فة	„ فة.
„ 154, „ 1.	„ 'Abdalbâqî	„ Abdalbaqî.
„ 159, „ 13.	„ الجماعة	„ الجماعة.
„ 160, „ 16.	„ يته	„ نية.
„ 160, „ 23.	„ 709	„ 707
„ 160, „ 25.	„ 748	„ 740.
„ 161, „ 16.	„ 'Abdallâh,	„ 'Abdallah.
„ 162, „ 17.	„ „	„ „
„ 164, „ 12.	„ مدنيين	„ مدنيين.
„ 169, „ 11.	„ Nubalâ'	„ Nubla.
„ 172, „ 4.	„ The work was printed in the Dâ'irat at Ma'ârif Press. Hyderabad, A.H. 1319,	for The work seems to be rare.
„ 186, „ 31.	„ تعريم	for نعيم.
„ 190, „ 12.	„ Nawwâb	„ Nawâb.
„ 195, „ 11.	„ Maşil	„ Maşal.
„ 199, „ 28.	„ Arba'in composed in A.H. 748,	for Arba'in.
„ 202, „ 18.	„ Haişamî	for Haişumî.
„ 203, „ 25.	„ باعاء	„ صباعاء
„ 206, „ 13.	„ Nubalâ'	„ Nubala.
„ 210, „ 5.	„ الشيخ	„ السخ
„ 210, „ 13.	„ يجوز	„ يجوز

VOL. V. PART II.

Page	4,	Line	28.	Add dealing with the khilāfat of 'Alī after the word Hadīṣ Qudṣī.	
„	11,	„	19.	Read Turmuḍī	for Turmuḍī.
„	13,	„	1.	„ عيد الله بن نمير	„ عبد الله نمير.
„	14,	„	22.	„ Sûfi	„ Sûfi.
„	16,	„	8.	„ Qurashī	„ Quraishī.
„	33,	„	31.	„ الكريم	„ لکريم.
„	39,	„	8.	„ 'Abdal'aziz	„ Abdal'aziz.
„	41,	„	11.	„ Mashikhat	„ Mashikhat.
„	51,	„	13.	„ ابو محمد القاسم	„ ابو القاسم.
„	52,	„	13.	„ Tuḡrul	„ Tuḡrul.
„	80,	„	9.	„ المفتاح	„ لمفتاح.
„	94,	„	19.	„ Hidāyat	„ Hidāyot.
„	101,	„	6.	„ 7th	„ 9th.
„	120,	„	17.	„ بشرح	„ تشرح.
„	133,	„	27.	„ لو	„ نو.
„	134,	„	30.	„ Arddidah	„ Azzddidah.
„	136,	„	3.	„ سميت	„ سمت.
„	141,	„	5.	„ افقتح	„ افتتح.

